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In This Issue:

Alberta Marks
Her Golden Years

by C. Frank Steele

AUGUST 1955

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

ON AN expedition into the desert of Central Australia, Charles P. Mountford at the end of a dry journey found his five camels each drank an average of 24 gallons or 240 pounds of water, with no difference in appearance. He recalled another explorer after a three-and-a-half day dry journey reported his camel drank 43 gallons!

NEW research on the structure of teeth is finding that teeth consist of more than calcified tissue, mainly tricalcium phosphate and calcium carbonate. Dr. R. F. Sognnaes of Harvard School of Dental Medicine reports that evidence now indicates that the enamel is permeated by a delicate organic framework, of a fibrous keratin-like protein with a small amount of a carbohydrate protein complex to serve as a coating for the fibers and bond between mineral crystals.

THE element osmium of the platinum family is the most dense of all the elements, being 22.48 times heavier than the same volume of water and nearly twice as dense as lead.

THE EVAPORATION in terms of inches of water each year varies greatly with the latitude; for example, in the Atlantic Ocean it varies from 37 inches at 40° north (nearly as far north as New York City) to a maximum of 67 inches at 15° north (as far north as Honduras). The greatest precipitation occurs in the Pacific Ocean in the region of 5° north, just north of the Equator.

NOT a fashion designer but a student of fashion cycles, Agnes Brooke Young believes that the bustle type skirt will be back about 1970 because the full skirt, with us in 1935, will be followed by the next change in 35 years. Taste follows a cycle of three styles in skirts; tight or tubular, full or bell-shaped, and off-center or bustle.

THE ANCIENT Mesopotamians used straws or reeds for sucking beverages from a vessel. One picture even shows two people drinking from the same vessel at the same time.

AUGUST 1955



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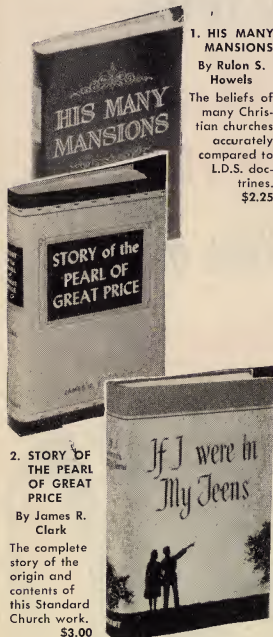


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"Icebreaker" in the Cold War?

by Dr. G. Homer Durbam

VICE PRESIDENT, UNIVERSITY OF UTAH

MOSCOW HAS selected Austria to serve as an "icebreaker" in the European situation." Thus declared the *Neue Zürcher Zeitung* (Zurich, Switzerland) in an editorial May 1955. By that date France, Russia, and the United Kingdom were under different management from that at the year's opening. The West German Republic had become a sovereign state, and Austrian independence was being celebrated in Vienna. The new "balance of power" in Europe was emerging; and with other world developments, a new era.

To illustrate how swiftly the "cold war" was deteriorating, let us review the preliminaries to the "Austrian icebreaker." After ten years of futile effort to secure an Austrian treaty, Chancellor Raab was suddenly invited to Moscow on March 25, 1955. Arriving on April 13, his work was completed on the 17th. On the 20th, the Russians issued a note to the Western powers inviting them to the Vienna conference. Within another thirty days the deed was accomplished, to the mutual satisfaction of Messrs. Dulles, Molotov, Pinay, and Eden—not to mention the Austrians. Fundamental to the entire event, of course, was the steady development of the Marshall-Truman-Acheson-Eisenhower-Dulles foreign policy aiming at the revival of western Europe and western Germany. The Moscow invitation to the Austrian Chancellor paralleled US Senate action on the Paris treaties. The foundations for these treaties were laid in 1947-48. In the belief that offhand forecasts may contribute toward a hopeful future, let us indulge in some speculation.

1. There is basis for expecting some relaxation in world tension. Russian governments are faced with diminishing agricultural production. Meanwhile the west is prospering. Its very example may force reorientation of Russian policies.

2. The prospect for economic expansion encourages hope everywhere for a steadily increasing standard of living. Western Europe is booming. Automation is increasing individual output of intelligent workers with modern machines. Atoms-for-peace, the promise of solar energy, abundant crops, Salk vaccine—work, wealth, and health—suggest a marvelous future. The sun's rays, in a single forty-eight-hour period, contain

as much energy (we are told) as the world's available supply of coal, oil, and water power. The transformation of the sun's energy into productive use, some think, may develop as rapidly as the so-called "atomic age." Peace is an essential condition.

3. A German foreign policy, ambivalent towards both East and West, may well be anticipated. Germany, as the economic balance wheel of Europe, rather than as an Austrian or Swiss "neutral," will be the first step.

4. German strength, if displayed with wisdom in the next decade, could, however, influence a further relaxation and westernization of the Soviet Union. A cultural flow and exchange from the West could follow German goods into Soviet markets, and German agricultural machines and methods, into waiting Soviet fields. The influence of the Ukraine as potential policy-weight within the Soviet orbit is in point.

5. Granted certain conditions, a slow and painful realignment of Russia toward the West is not inconceivable. Even religious revival and the gradual decline of communism and totalitarianism, are possible. A basic condition is the maintenance of a preponderance of power and influence in the west. Glacier-like Russia (as John Hay and his friend Henry Adams said) will not "melt" and "flow" into an Atlantic community by means of candlepower and candle influence. Greater light and greater strength will be required as a permanent feature of that accomplishment.

6. Anglo-American unity, US rapport with the far-flung British Commonwealth countries, and western hemisphere solidarity must continue as the immediate cornerstones of US foreign policy in this enterprise. This will help influence many other power-factors. It will also create problems—especially in Asia, where US support for the European colonial powers is our principal difficulty.

7. However European colonialism in Asia can shortly be visualized as a thing of the past. Presented at the present time is opportunity for vigorous new approaches by the NATO countries in their relations with the Afro-Asian realm.

(Continued on page 606)
THE IMPROVEMENT ERA

There's not enough food for you and the bugs

As any backyard gardener knows, you have a fight on your hands from the moment you turn over your first spadeful of earth. At every step, fungus growths, weeds, and insects that chew, insects that suck are waiting to destroy your lawns, trees, plants, flowers. It is a disheartening struggle for Greenthumbers... a round-the-clock fight for commercial farmers.

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VOLUME 58

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NOTICE

The limited space available at the Temple in Berne, Switzerland, and the necessity of making provision for the attendance of our missionaries and Saints in the various European missions have required that admission to the dedicatory services be restricted only to those who bear non-transferable cards issued by the European Mission Presidents.

In order to obtain one of these cards it will be necessary for each visitor from wards and stakes who desires to attend a dedicatory service to present a recommendation from his or her Bishop, endorsed by the Stake President. If the visitor is from a mission outside Europe, he must present a recommendation signed by the President of his branch, endorsed by the President of the mission.

July 8, 1955

THE FIRST PRESIDENCY

The Cover

The Alberta Temple, from a color photograph by Max E. Brunson, is our cover subject this month.

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Jay W. DeGraff, director of softball for the Church, Thorpe B. Isaacson of the Presiding Bishopric, and Elder George Q. Morris of the Council of the Twelve watch as Elder Harold B. Lee of the Council of the Twelve breaks ground for the new softball diamonds.

SOFTBALL PARK

by Albert L. Zobell, Jr.
RESEARCH EDITOR

IT IS EXPECTED that the all-Church softball tournaments will be played in August in the new multi-diamond softball park now being constructed by the boys and men who are expected to reap most from the softball program as outlined by the special softball committee of the general priesthood committee.

The need for a recreation area in Salt Lake City has long been felt by Church leaders. It is now becoming a reality as volunteers from more than twenty stakes are working side by side.

Located on Church farm property at Second West and Twenty-third South streets, the park will have four complete playing fields, which will enable a minimum of thirty-two teams (sixteen games) using the facilities nightly. All four diamonds will be adequately lighted. Grandstands will be provided with a seating capacity of twenty-five hundred. The grandstand construction will provide for showers, dressing rooms, dugouts under the bleachers, and on the ground level will be a concession stand and storage rooms. Atop the grandstand will be a control tower

and a special type of press box to allow press and radio personnel to see all four diamonds.

A five-acre parking area will be adjacent to the softball park.

Ground was broken for the project on June 7 by Elder Harold B. Lee of the Council of the Twelve who is chairman of the general priesthood committee of the Church. He was assisted by Elder George Q. Morris of the Council of the Twelve who is chairman of a special softball committee, by Elder Thorpe B. Isaacson of the softball committee, and by Elder Jay W. DeGraff, softball director for the Church.

Much good, socially, fraternally, and spiritually, has been realized by those who have worked together on this project. And that good will continue to increase as the facilities are used in the future.

The all-Church Junior softball tournament (for boys twelve to eighteen) will be played at the new park August 16 through 20. The all-Church senior softball tournament (for those nineteen or over) will be held there August 23 through August 27.

THE IMPROVEMENT ERA



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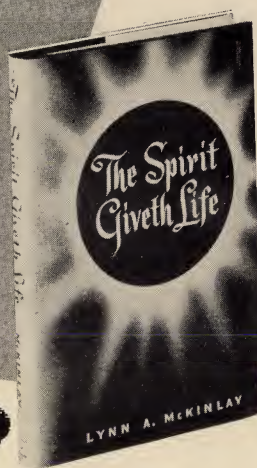
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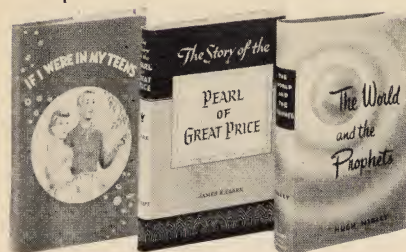
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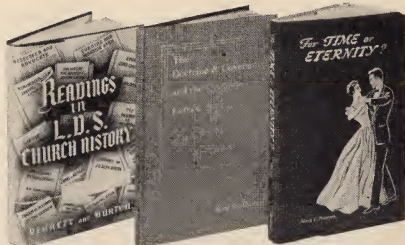
Ray W. Doney

This book gives the history of the Doctrine and Covenants and the conditions under which these truths were revealed to the Prophet Joseph Smith. It is one of the best supplementary books on Church scriptures, and will aid you greatly in interpreting and gaining insight into basic church doctrine. \$1.25

7. FOR TIME OR ETERNITY?

Mark E. Petersen

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

May 1955

29 REDONDO STAKE was organized from portions of the Inglewood (California) Stake, with Elder Leslie Lloyd Prestwich, formerly first counselor in Inglewood Stake, as stake president. Elders Alfred O. Pardee and Edwin M. Wheat were sustained as counselors to President Prestwich. The Redondo Stake is made up of Hawthorne, Lawndale, Manhattan Beach, Redondo, Redondo Second, Gardena, and Torrance wards. The membership is 4484. President Austin Gudmundsen was retained as president of the Inglewood Stake, with Elders Ralph G. Chalker and Robert Smith sustained as his counselors. Elder Chalker was formerly second counselor. Inglewood, Westchester, Westchester Second, Morningside Park, Lennox, and Centinella wards now make up the Inglewood Stake, with a membership of 3875. President Joseph Fielding Smith of the Council of the Twelve and Elder LeGrand Richards of the Council of the Twelve were in charge of this organization of the two stakes. Redondo Stake is the 220th stake of the Church.

Elder Heber E. Peterson, formerly second counselor, succeeded Elder Zeph Y. Erskson as first counselor to President G. Carlos Smith, Jr., of the Cottonwood (Utah) Stake. Elder James E. Faust succeeded Elder Peterson as second counselor.

June 1955

2 ELDER Ezra Taft Benson of the Council of the Twelve gave the baccalaureate sermon at Brigham Young University.

3 DURING commencement exercises at Brigham Young University an honorary degree of doctor of Christian service was conferred upon Elder Harold B. Lee of the Council of the Twelve, and an honorary degree of doctor of public service was conferred upon Elder Ezra Taft Benson of the Council of the Twelve.

Elder Richard L. Evans of the Council of the Twelve gave the inaugural baccalaureate address at Utah State Agricultural College.

7 ELDER Harold B. Lee of the Council of the Twelve broke ground for the new Church softball park in Salt Lake City.

9 A YWMA pre-conference camp institute was held at Fairmont Park in Salt Lake City.

Roadshows and the drama *San Juan Outpost* were presented in the MIA festivals.

The all-Church relays opened in the University of Utah stadium with Mesa (Arizona) Stake winning the shuttle race and Roy Van Orman winning the junior mile. Alpine Second Ward, Alpine (Utah) Stake placed second in the shuttle race, and Ronald Thomas of Spanish Fork, Utah, placed second in the junior mile.

The MIA June dance festival opened at the University of Utah stadium. Proceeds this year went to the Tabernacle Choir European trip fund.

10 THE JUNE conference of the Mutual Improvement Associations of the Church opened with an early morning reception on Temple Square and general sessions in the Tabernacle.

The MIA road shows and three act drama were repeated as the drama festival.

The all-Church relays in the University of Utah stadium saw Sherald James of Brigham Young University break the meet record in the special mile event of 4:22.0, with Bruce Johnson of Farmington, Utah, right behind him. Denny Critchfield of Idaho State College was third, and Mike Morris of Utah placed fourth.

The dance festival was again presented in the University of Utah stadium.

11 FOR THE most part, the MIA June conference day was taken up by departmental sessions.

Two performances of the music festival were presented in the Salt Lake Tabernacle in the evening.

It was announced that during the MIA year ending May 31, 1954, some 82,355 regular MIA services were held, during which some 576,485 rich, spiritual lessons were presented.

12 SECOND ASSISTANT General Superintendent of the YWMA David S. King addressed the nationwide audience of the CBS radio network's "Church of the Air." His subject was: "Oh, Youth, Put on Thy Strength." Music for the program was furnished by the music festival orchestra and choruses.

A general session of the annual MIA conference was held in the Salt Lake Tabernacle under the direction of the First Presidency of the Church.

The concluding session of the fifty-sixth annual conference of the Mutual Improvement Associations was under the direction of the speech department. Title of the program which was presented in the Tabernacle was "Out of Darkness."

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Mountain View and Monte Vista wards, Hillside (Salt Lake City) Stake.

18 CHURCH AUTHORITIES in Salt Lake City received cablegrams stating that the LDS missionaries laboring in Argentina were safe during the unrest currently in that country.

19 PRESIDENT David O. McKay dedicated the chapel of the East Ensign Ward, Ensign (Salt Lake City) Stake.

President Stephen L. Richards of the First Presidency dedicated the chapel of the Brigham City Eighth Ward, North Box Elder (Utah) Stake.

President Joseph Fielding Smith of the Council of the Twelve dedicated the chapel of the Clark Ward, East Rigby (Idaho) Stake.

New Orleans Stake—the 221st in the Church—was formed from portions of the Texas-Louisiana Mission, with Elder Clive M. Larson sustained as president, and Elders Mark B. Weed and Clarence E. Call sustained as counselors. The stake, with a membership of approximately twenty-six hundred, is comprised of seven wards and six branches. Wards and their bishops are: New Orleans, Clayton B. Hurst; Baton Rouge, Floyd A. Bennett; Hammond, Dean Day Watt; Columbia, Bardie McDaniel; Hattiesburg, Joseph E. Talbot; Biloxi, Joseph Coletti; Liberty, Walter H. Blalock. Branches and their presidents are: Gonzales, Jesse Gausey; Pride, J. Gardner Aucoin; Albany, C. Derald Murphy; Bogalusa, James Leroy Jenkins; McNeill, Ava Ray Gill; Bayou La Croix, David Wainwright. New Orleans Stake was organized under the direction of Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve.

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Poultry	422,564	68,042	490,606
Fruit (fresh, canned, frozen)	509,262	376,855	886,117
Vegetables (fresh and canned)	1,333,817	1,398,813	2,732,630
Fruit & Vegetable Juices	73,637	42,698	116,335
Dairy Products	1,652,945	1,050,907	2,703,852
Eggs	620,198	245,709	865,907
Sugar (beet)	712,302	474,151	1,186,453
Bread & Sweet Goods	721,389	312,954	1,034,343
Flour	522,943	1,482,043	2,004,986
Other Products	1,714,718	482,081	2,196,799
TOTALS	\$13,138,405	\$ 7,864,157	\$21,002,562

Safeway Stores, INCORPORATED



Late Moon

Catherine E. Berry

THE MOON is only a golden blur
Tonight in the eastern sky,
Shrouded by clouds that are
closing in,
Veiled by the wind blowing high.

A late half moon that is signaling
The end of the harvest rite;
Its glow is dim on the stubbled fields
And the empty plains tonight.

No more its light through the leafy
trees,
No more its silvery gleam
Beckoning down a flower-strewn lane,
Dancing on ripples in the stream,

When its thin, pale crescent comes
again,
The nights will be bleak and cold;
The tree limbs bare, and a winter
wind
Blowing through months that are old.

Poetry

SULTRY NIGHT

By Frances C. Yost

IT WAS such a sultry night,
Sultry hot and dry.
Sheets, which should be cool and fresh
Seemed as alkali.
Tossing, turning, fitfully,
Sleep is so conviving. . .
What strange noises at this hour?
Is a guest arriving?
Tapping on my windowpane
Is the long-awaited rain.

SMALL CHILD SWINGING

By Edythe Hope Genée

CHILD, tasting the first mad draughts of
space,
Do the trees rush down to meet you,
While the brook is far below?
The wind is a bird in the treetop of the
sky
Bringing you music from the phantom
stars. . .
Your hands are small to clutch the singing
rope
That lifts you to the world of clouds. . .
Hours pass in swiftly flying arcs,
Like crescent moons in the still blue sky of
childhood.

AND DAY BEGAN

By Mildred Goff

THE earliest morning sound I heard
Was the waking whisper of a bird.
The first things I could see were these:
The morning star, and willow trees
Black lace against a pewter sky.
A little breeze went wandering by.
Slowly, a cloud turned gold. And now
The red sun rose above the brow
Of an eastern hill. The shadows ran,
And night was gone, and day began.

THE WELL-DIGGER

By Clara Aiken Speer

HE WAS a big man, careless-spoken, rough,
Whose home was that old drab house
on the bluff
Where unkempt children played, and
clothes for nine
Seemed always to flap ragged on the line.

We village children held him lightly till
We'd seen him bring his lumbering rig
downhill
And to the road. Then we felt here was
one
Who had strange knowledge of the streams
that run

In mystic wanderings deep underground;
That with a unique wisdom he could pound
A chosen bit of earth with steady shock
Till water flowed, like Moses at the rock.

And we would watch him, silent and up-
right,
Till master and machine were out of sight.

MUSIC UNSUNG

By Mary Lucretia Barker

THE CORN and the pool are green with
water,
But somewhere in between your laughter,
Laced with silk and water-cool,
Ripples its own light, lilting pool.

The year is dark, and the air is colder,
And you and I have grown much older,
But still cascading merriment
Twinkles the way that you once went.
And pools that are deep and corn that is
bending
Recall to my heart that there is an ending
To plant and to liquid; but O let your
laughter
Be silk-sure and water-sweet all the days
after!

HIGH MOMENT

By Eloise Wade Hackett

I WANDERED deep in cool north woods, and
heard
In tops of pines the sough of summer wind.
I smelled the balsam when its boughs were
stirred
And tasted wild plums, tart and crimson-
skinned.
I stroked white birch bark, that epitome
Of smoothness and, on looking upward
through
Thick interlaced green branches, I could
see
Above the tallest pine a patch of blue.
Not since have I been humbled by such
awe
As overwhelmed me in that quiet wood;
All that I tasted, touched, heard, smelled,
and saw
So quickened my awareness that I stood
In wonder at an infinite design
Revealed in part . . . remembered now . . .
still mine!



WHITE ROSE

By C. Cameron Johns

SOFTER than the sleep of dust in rain
The silver dawn gathers dark shadows
To the breast of morning; holds close
Against the sky the outline of hills
Before the sudden sun can climb
The first riser of its ascent to grace.
Now the robin seeks the grass-deep fare
And, shaking slumber from petaled eyes,
You lift to the new day a white rose face
From the long past of remembering.

MY HEART REMEMBERS

By Beulah Huish Sadleir

WHEN with the fulness of a summer moon,
My heart remembers;
When from other summers' consciousness
I draw images, and re-enact
The beauty of an hour.
Then it is I triumph over adversity,
Pluck red roses,
And whisper your name.

PIONEER WOMAN

By Helen G. Jefferson

SHE WALKS toward setting sun with rough-
shod feet;
Her step is firm in spite of whispered tale
Of all the arrowed dangers of the trail—
The Indians, cholera, desert thirst, and heat.
Her eyes remain unclouded when they meet
Burnt wagon or the skull of ox; lips pale,
She lifts her eyes to heights which she must
scale;
No tearful Lot's wife glance implores re-
treat.

One hand is clasped around the Holy Book;
Schooled in its pages she has found a
spring
Of living faith which triumphs over fears.
She leads her little son whose young eyes
look
With eagerness for what the West may,
bring;
Her trust has given him a shield from fears!

OLD CARPENTER

By Alta Carson

HE keeps the trappings of his trade and
wears
Hammer, rule, an apron full of nails,
A pencil in his cap, the handy squares,
But does small jobs, at which he seldom
fails.
He is too old to climb the scaffolding
Or set the joists and uprights each in place.
He watches others heft the beam and swing
The rafters to the loft. His weathered face
Records the progress of the younger men;
A scowl at error and a nod for skill.
Because of his great age they are as chil-
dren
In need of counsel and advising, still.
His talents lessened, will to use them
grows—
And the old ways were better: that he knows.

THE TALISMAN

By Gene Romolo

IN THIS atomic age,
When earth is quivering
From blasts of bursting bombs
And uncertainty,
And fear like specters stalk,
Dark-shadowing the way,
There is a talisman,
If treasured in the heart,
Will rift the pall of gloom
That dims the glorious ray
Of intelligence
And make less long the plod
Of over-weary feet . . .
The talisman is God.

THE IMPROVEMENT ERA

To the Teacher

by President David O. McKay

ONE OF THE MOST memorable scenes in all scripture happened presumably when Jesus, after a short stay in Perea, was on his way to Jerusalem to attend the passover feast. We do not know in what village he entered when this beautiful incident occurred, but it is significant to remember that the conditions in Palestine in that day so far as women and children were concerned were entirely different from what they are as we of the Church of Jesus Christ know them now. Women and children were placed in the background, so to speak. But here we have Jesus, the Redeemer, honoring women and children.

Somewhere, sometime, undoubtedly the mothers of that village had heard him. Some irresistible power accompanied that Teacher which they had not felt from any other being, and mother-like, they desired to enjoy no happiness which their children might not share. And so we read that the mothers brought their infants that they might touch him. As they crowded near this divine Teacher, the disciples, still tinged with the prejudice of the Jews, would have pushed them back, rebuked them, as much as to say, "Trouble not the Master." But when Jesus saw this action, he was much displeased and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16.)

Teachers, what more inspiring words can you find in all the world than that! What more sublime lesson can be given than you find in these words!

And then he laid his hands upon them, and blessed them.

Two fundamental principles of teaching, principles indispensable to the success of the teacher, suggest themselves by this incident. One is personality, the other preparation. It was the divine character of Jesus which drew the women of Palestine to him, which drew as a magnet the children to touch him. It was that divine personality which attracted men, honest men, pure men.

It was also that divine personality which antagonized the impure, the evil.

In the realm of personality, in the kingdom of character, Christ was supreme. By personality, I mean all that may be included in individuality. Personality is a gift from God. It is indeed a pearl of great price, an eternal blessing.

Fellow teachers, you and I cannot hope to exert, even to a small degree, the personality of our great Teacher, Jesus Christ. Each one's personality may be to the Savior's only as one little sunbeam to the mighty sun itself; and yet, though infinitely less in degree, each teacher's personality should be the same in kind. In the realm of character, each teacher may be superior and be such a magnet as will draw around him in an indescribable way those whom he would teach.

But no matter how attractive his personality may be to the members of the class, that teacher fails in his work who directs the love of the child only to the teacher's personality. It is the teacher's duty to teach the child to love—not the teacher only, but the truth also. Always, everywhere, we find Christ losing himself for his Father's will; and so the teacher, so far as his personality is concerned, should lose himself for the truth he desires to teach.

Now as to preparation—when the people came to Jesus and asked him for bread, they were never turned away with a stone. He always had truth to give. He understood it. It radiated from his being. Second, he understood how to use illustrations, the natural things around him to impress that truth upon his hearers. In other words, he was filled with his subject, and was enabled then, to give that subject to his hearers.

There are five things, among many others, which may characterize the successful teacher in the Church:

First, implicit faith in the gospel of Jesus Christ, and a sincere desire to serve God. This condition

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of the soul will merit the companionship and guidance of the Holy Spirit.

Second, unfeigned love for the children, guided by a determination to deal justly and impartially with every member of the class. Honor the child, and the child will honor you.

Third, thorough preparation. The successful teacher studies the child, as well as the lesson.

Fourth, cheerfulness, not forced, but natural cheerfulness, springing spontaneously from a hopeful soul.

Fifth, power to act nobly.

"If you want to be a teacher, just watch your acts and walk;

If you want to be a teacher, just be careful how you talk."

And so, my fellow teachers: I ask that every man, every woman throughout the Church, determine with the help of God to stand and maintain in the midst of the children of the earth a character unpolluted, unsoiled, a character which is in substance the same kind as the Master Teacher, Jesus of Nazareth.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Administering to the Sick

Question:

"We have a seventies' fireside that is discussing the Doctrine and Covenants, and in the course of a discussion questions arose of which none had definite knowledge, which we would like answered:

"If a man were alone with a sick person could he anoint with oil and give the blessing and seal it by himself?

"Is it proper to anoint the afflicted parts of the body?

"Is it permissible to administer the oil internally?

"Is it proper for an elder to take with him a brother holding the Aaronic Priesthood to assist in administering to the sick?

"If a man and his wife were alone with a sick person, could he anoint with oil and then seal the anointing with his wife assisting using the priesthood she holds jointly with her husband?

"James says when a man is administered to if he has committed sins, they shall be forgiven him. How does the elder get power to remit his sin?"

Answer:

During the past few weeks several questions have been received from different parts of the Church asking these and like questions in relation to the administration of the sick. Therefore a detailed article on the question of administration seems to be in order that these several points which, seemingly, are not understood may be made clear that no confusion may be found among the members holding the priesthood.

Administering to the sick has been an ordinance of the gospel practised from the beginning when the authority of the priesthood has been found on the earth. The usual procedure is stated by James:

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."¹

We read in the New Testament how Jesus laid his hands upon individuals and healed them.² At times, because of the abundant faith of the afflicted, the Savior healed them by just a word, but his command to his disciples was that they should lay their hands upon the sick. This ordinance was not one that was introduced for the first time in the Dispensation of the Meridian of Time, for in the Old Testament are numerous cases of healing. Two very interesting cases are the raising of the widow's son by Elijah;³ and the similar restoration of the dead son of the Shunammite woman.⁴ This great gift was manifest after the resurrection of Jesus during the sojourn of his apostles on the earth. Following their passing the spiritual gifts ceased and the anointing with oil and the blessing of the sick came to an end; not because these gifts were no longer needed, but because faith had departed from the souls of men and the priesthood had been taken from the earth. Henceforth the cry has been heard that these gifts were only intended for the days of the apostles and are no longer needed. Nevertheless, there have been many times when sincere, devout people who have endeavored to observe the commandments of the Lord to the best of their knowledge have been blessed and healed through the prayer of faith. The prayers of honest souls who sincerely seek blessings from the Lord are often answered and the Lord accepts their faith.

In this dispensation the Lord has spoken and given commandment in relation to the administration of the sick in the following words:

"And whosoever among you is sick, and have not faith to be healed, but believe, shall be nourished with

¹James 5:13-15.

²Mark 6:5, 13; 16:13; Luke 13:12-13.

³1 Kings 17:19-24.

⁴1 Kings 4:25-35.

all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."⁵

The detail in anointing and blessing the sick is as follows. Two or more elders should be called for the purpose. One elder should pour the oil from the bottle containing pure olive oil, which has been consecrated, upon the crown of the head of the sick person. (One drop taken from a medicine dropper is improper, nor should the oil be poured from a spoon.) The brother anointing should not seal the anointing but leave that to the second elder who offers the prayer of administration. The sick person should be called by name in the anointing, and it should be done in the name of Jesus Christ and by authority of the Melchizedek Priesthood according to the revelation, and to the end that the sick person may be healed. After the ordinance of anointing is finished, the elders present, two or more including the one who anointed, will lay their hands upon the head of the sick and offer a prayer in faith in the name of Jesus Christ, and by virtue of the priesthood which they hold seal the anointing. If moved upon by the Spirit of the Lord, the brother who is voice may rebuke the illness and bless with life and health. Prayers and blessings for the sick need not be of great length, that which is essential should be uttered and then the prayer closed in the name of Jesus Christ. After the administration is finished, it is wisdom for the elders who officiate not to prolong their visit but cheerfully withdraw.

The following is taken from the MIA Manual of 1902-3, pp. 58-59:

"The ordinance of administering to the sick usually consists of two parts: The anointing, and the prayer of faith. The first usually is performed by one of the elders. The sealing of the anointing is performed by all the elders gathered around the person and laying hands on him or her, one of them offering the prayer. The words to be used are not prescribed. In this anointing it is necessary to use the name of Messiah and to invoke the power of the priesthood; witnessing that the anointing is performed for the purpose of healing. In sealing the anointing the same name and authority should be used, and the statement made that the anointing for the healing of the sick is sealed, the disease rebuked, and the blessing of health promised. Any additions, conditions, or promises that are dictated by the inspiration of the Lord, should of course be set forth in the prayer. Those officiating should exercise the strongest possible faith for the patient's recovery, and place themselves thoroughly under the influence of the Spirit of the Lord because in such cases much depends on the faith of the elders and the spirit that accompanies them. Faith to heal the sick is one of the most desirable gifts of the gospel, and should be sought by all the elders; and they should be in readiness at any time to exercise this power in behalf of the unfortunate."

"And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written."^{7b}

"If a man were alone with a sick person should he anoint with oil and give the blessing and seal it by himself."

If an elder is alone and no help available, and he is called on to administer to the sick, he has full authority both to anoint and seal the anointing.

"Is it proper to anoint the afflicted parts of the body?"

No. The anointing should be on the crown of the head. (It could be a matter of impropriety to anoint afflicted parts of the body.)

"Is it permissible to administer the oil internally?"

No. Taking the oil internally is not part of the administration. If persons who are ill wish to take oil internally, they are not forbidden, but many sicknesses will not be improved by oil in the stomach.

"Is it proper for an elder to take with him a brother holding the Aaronic Priesthood to assist in administering to the sick?"

This question has been answered by the First Presidency and Council of the Twelve as follows:

"... it was the sense of the Council . . . that the practice [of administering] be confined to the elders; but in the case of absolute necessity, that is where an elder finds himself in the situation that he cannot avail himself of the company of another elder, he may, if opportunity affords, avail himself of the company of a member of the Aaronic Priesthood, or even a lay member, but for the purpose only of being supported by the faith of such member or members, the elder alone to officiate in the ordinance of administration; or the elder may administer alone without such assistance of a lay member, or one holding the Aaronic Priesthood."⁷

"If a man and his wife were alone with a sick person, could he anoint with the oil and then seal the anointing with his wife assisting using the priesthood she holds jointly with her husband?"

President Joseph F. Smith in THE IMPROVEMENT ERA, Vol. 10, page 308, answered this question as follows:

"Does a wife hold the priesthood with her husband, and may she lay hands on the sick with him, with authority?"

"A wife does not hold the priesthood with her husband, but she enjoys the benefits thereof with him; and if she is requested to lay hands on the sick with him, or with any other officer holding the Melchizedek Priesthood, she may do so with perfect propriety. It is no uncommon thing for a man and wife unitedly to administer to their children. . . ."

The wife would lay on hands just as would a member of the Aaronic Priesthood, or a faithful brother without the priesthood, thus giving support by faith to the ordinance. The Prophet Joseph Smith said, "Respecting females administering for the healing of the sick, there could be no evil in it, if God gave his sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration."⁸ Such an administration would not be by virtue of the priesthood, but a manifestation of faith.

(Concluded on page 607)

⁵D. & C. 42:43-44.

⁷Ibid., 24:14.

⁷Journal History, Feb. 18, 1903.

⁸Teachings of the Prophet Joseph Smith, pages 224-225.



—Photos by Otto Dorn

Reproductions of murals from the inner walls of the "Temple of the Painted Walls," Bonampak, Mexico, depicting white and dark peoples.

IN THE PREVIOUS issue of THE IMPROVEMENT ERA (July, 1955), a considerable amount of evidence was presented which showed that white and dark peoples lived in ancient America from the time of the close of the Book of Mormon until the discovery of this land. Prophecies made by the Nephite leaders were quoted, showing that a part of the Nephites would not be destroyed at the time of the destruction of their nation; "but whosoever remaineth

[of the Nephites] and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites."¹ Thus the writer concluded "that the ancient Nephites are at least partially accountable for the white peoples who inhabited America between the dates of 421 A.D. and its discovery in 1492 A.D."²

Certain questions now arise: "Did any of these white peoples—descend-

¹Alma 45:14.

²Milton R. Hunter, "White and Dark Peoples of Ancient America," THE IMPROVEMENT ERA (Salt Lake City, July, 1955), p. 496.

ants of the ancient Nephites—live until after the discovery of America? If so, are there available reports made by missionaries, explorers, and others who were among the first to have personal contact with white Indians?" The answer is, "Yes!" Since the discovery of America, numerous reports have come from the regions of the upper Amazon of South America, from Columbia, and Venezuela, from Darien, Guatemala, and Mexico, and even from the northwestern Pacific Coast of the United States, from New Mexico and Arizona, as well as from the Mississippi Valley, to the effect that numerous white Indians were observed by the early Europeans and others who first visited those Indian tribes. A part of that authentic evidence is presented in the following articles. Regarding these white Indians, Paul Herrmann, a German scholar, has recently written:

... In many parts of the New World there are white Indians, whose European discoverers time and again declared: "These are not Indians!" The natives of America are distinguished by a great variation in the colour of their skins. Alongside peoples with markedly red skins there are others with pale yellow or bronze skins, and the Dakota, Menomini and Zuni look almost white, although their physiognomy is entirely Indian. Besides these "almost white," but nonetheless Indian tribes there are peoples of completely European appearance, with white skins, fair hair, blue eyes, and altogether un-Indian features. The white Indians of Venezuela, who still exist, are mentioned in the chronicles of the Spanish conquerors, and the Boroanos Indians on the Rio Imperial in Chile were known to the conquistadores as "white Indians."

In North America too there is a whole series of white Indian tribes. . . .³

It is a significant fact of great importance that the first Europeans to visit Indian tribes in the Americas did so and made their reports of white Indians before there were opportunities for the intermarriage of the natives with the European discoverers and colonizers of the New World. Thus, it is obvious that the various groups of white Indians came from some original white ancestry. Although various theories have been presented by different writers—some claiming Irish, others Welsh, others Viking, and others Hebrew ancestry for the American Indians—a vast amount of evidence has accumulated which indicates that the progenitors

³Paul Herrmann, *Conquest By Man* (New York, 1954), p. 175.

ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY

Part IV White Indians

of the white Indians were principally the Nephites of Book of Mormon days, who were of Hebraic or Israelitic origin.

I received my first definite evidence regarding the white Indians of Mexico about twenty-five years ago while taking a class under Dr. Herbert E. Bolton, chairman of the history department at the University of California. In one of his lectures, Dr. Bolton stated that Father Eusebio Francisco Kino, a Catholic priest who spent the major portion of his life doing missionary work among the Indians, wrote in his journal that he had discovered in the mountain region of Sonora, Mexico, an entire village of white Indians. The Catholic padre described them as being superior in appearance and culture to their darker-skinned neighbors—a characteristic which prevailed throughout most of Book of Mormon times in connection with the Nephites' superiority over the Lamanites. Father Kino also stated that those white Indians did not intermarry with the bronze-colored ones, and that the lat-

ter rendered the white Indians a definite respect and protection.

Upon returning to Utah, I presented the foregoing information to students at the Institute of Religion who were attending the Utah State Agricultural College. Naturally they inquired regarding the origin of those white Indians. I explained that the evidence indicated that they were descendants of the Nephites, because many of those people joined with the Lamanites and thereby avoided death at the time of the last destructive battles which ended the Nephite nation. Mormon gives us this information in a letter to his son, Moroni, written shortly before the last great battle. To quote:

... we know that many of our brethren have dissented over unto the Lamanites, and many more will also dissent over unto them; ...⁴

Sometime between 400 and 421 A.D.—possibly toward the latter date and probably more than twenty years following Mormon's death—Moroni wrote:

⁴Moroni 9:24.



—Photo by Otto Done

A Quiché-Maya young man at Chichicastenango, Guatemala, dressed in a typical Quiché costume.

... I make not myself known to the Lamanites lest they should destroy me. ... because of their hatred they put to death every Nephite that will not deny the Christ.

And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.⁵

The fact that many Nephites would survive the last great war,⁶ be num-

⁵*Ibid.*, 1:1-3.

⁶1 Nephi 13:30-31; 2 Nephi 3:1-3.

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—Photos courtesy Mrs. Dewey Farnsworth

White and dark Indian children of Darien.
AUGUST 1955

An entire family of White Indians of Darien.

A Stake President's for



—Photo by Deseret News-Salt Lake Telegram

I AM GRATEFUL for the gospel of Jesus Christ and for my testimony of it. I have always felt in my life that the worth of souls is great in the sight of God, and I have felt that as a leader I must be an example to all my fellow men. As I think of the things that have taken place, and as I kneel in family prayer, I can now recall the words of my youngest son, who would say:

"Father, bless dad, since he is president of this stake, and bless us as children that we will be examples in this stake." And I have thought, "How could anyone go astray when he has loyalty and support within his own home?" This is the support that is necessary in the organizations of this Church.

I think of the great MIA organizations in our stake. As we call the superintendency and presidency, we do not make a mere phone call and ask if they will accept the position. We go to them—we talk with them—we place before them the responsibility that is theirs. We expect every

leader in this position to be a full tithepayer. We expect all leaders to attend their sacrament services and to be of service in their wards; and then we expect support in the home, and as we talk with the father or mother, whichever the case may be, we get the full co-operation of both parties concerned. Then we feel that those who work give their time and their efforts and their talents for the furtherance of the work and the saving of the souls of our young people.

Likewise, when we call stake board members, we call for approval of the names by the high council. Then we give the names to the high councilman in charge of this MIA work. With the presidency or superintendency of the organization, this group goes to visit these people, or talk to them, and gets their pledge and support that they, too, will work to the best of their ability in His great cause.

I feel that harmony is one of the greatest things in the Church. We must have harmony in our homes. We must have harmony with the stake board, with all the teachers,

that this work may go forward unhampered.

I am grateful for the high councilmen that work with the MIA people. They give their time, not only at the time of meetings, but they spend day after day with these men and women. First they meet in a board meeting, then in a superintendency and presidency meeting. There they discuss the problems that they have to present before the stake presidency. Then, when we as a stake presidency meet with them once a month, all their problems are laid before us. We discuss these problems, and in return we receive all the complaints that they may have, and that same evening we meet with our bishops and place the problems before them. There is no time lost in solving a problem. We believe that all things that ought to be done must be done now. We cannot leave a man or a woman wondering what he or she should do in order to complete his or her work. It is like leaving an individual hanging on a thread. He dares not move for fear the thread

THE IMPROVEMENT ERA

Case MIA*

by George Z. Apabian

PRESIDENT, WILFORD STAKE

will break. It is much better that either the thread break, or we hand him a rope that he may support and sustain himself, and I believe the time to do it is when the problem arises.

My mind goes back to the time when I was a youth. We had a well in our back yard. This well had been loosely filled in. As a farmer came by to do some plowing, one of his horses fell in it. It was soft and muddy, and the horse went in up to his neck. He was pawing back and forth around the edge with nothing to hold onto, and the man said, "I will go to see if I can get another team of horses to pull him out." And he left the horse, which was sinking deeper all the time. Another fellow said, "Before that man comes back, this horse will be gone." He placed a plank at the edge that the horse might have something to hang onto with his front feet, and put a rope around the horse's neck to hold him. It was hours before the man came back, but the horse was saved by the alert thinking of someone who wanted to give a helping hand.

I feel that in this work the same principle is concerned. We cannot leave our people suspended in the air. We must go to work with them, now, and now is the time to solve their problems, as they develop.

We also have a system in our stake where the secretary will make a comparative report of all work that is accomplished; this comparative report is made up by wards; and we analyze this report. We know the weak places and the strong places, and then present the analysis to our bishops and they in turn work to bring about a solution to the problems.

We are grateful for this work. I

recall that when we first started as a stake the visits to our young people were very limited—I could count them on one hand. I felt that in order to do the work of this Church as it should be done we cannot work only with the young people who come to meetings: we must find out where all the boys and girls are. For this reason our Young Men's superintendency and the Young Women's presidency prepared the names of all the youths in the stake—the boys and girls. Then they knew where everyone was, what he was doing, and when he was not in his place in meetings. The work of enlistment went on, and these young women were visited. I notice from a handful of visits that were made in the beginning, the visits now have grown into the hundreds. Our work is the saving of the souls of men. For this reason we must go out and gather in those who have strayed, those who are somewhat lost, those who have become a bit discouraged, and bring them in.

I believe in a good, strong stake board, because no group of people can rise any higher than the leadership that it has. For this reason if the leadership and the stake boards will do what they are supposed to do (because it is the most important job we have at the present) they will devote their time and their talent to it. They will go forth and work with the ward boards in such a way that they can engender enthusiasm and bring about the accomplished purposes.

All problems are important. If an individual wants to bring a problem to me, even though it may seem trivial, to that person it is very vital, and for this reason I am willing to give it all the time necessary as many times as it is necessary, whether it be once a week or once a month, or ten times a week—I would be willing to give that time that we may help solve these problems.

I feel that as we go about this great work in this Church we must not wait to answer the problems that come before us by our good brethren and sisters from meeting to meeting. I have heard it said when problems have come before some, "Now, I am sorry we cannot discuss this problem for thirty days because we have just had a meeting, and we will not hold another one." Many, many things can happen, and many souls can be lost in that period of time.

We are about our Father's business. For this reason our business is the saving of the souls of these people. We feel that we must cooperate with the general boards, and I am grateful to say that we are, to the best of our ability, carrying out the program that is handed down to us by those in authority over us. I have not at any time seen anyone go astray who will listen to counsel that is placed over him, because I know that that counsel is given to us through prayer, through inspiration, and through hard work.

For this reason we as a stake presidency are willing to give our time and support to this great MIA organization. We are willing to follow through, and we do in our stake follow through on this great program. I am at heart a youth. I have spent many, many years in the MIA program, and I know the worth of these people, and I know that if I save only one soul I perhaps will have saved hundreds in time to come.

I also feel that we have many facilities in our stakes and in our wards that can be used for the great MIA program. We have many recreation centers, many of them are beautiful places, and oftentimes we fear to let our boys go in and use them. But I also feel inasmuch as the Church is willing to spend its money along with what little bit we may put in as a ward to help maintain, redecorate, and support these buildings, why should we not go ahead and use them?

What is the greatest thing—a building or a soul? To me a youth is valuable. To see a clean, honest, upright young man and a young woman who have been raised through the channels of the MIA program and then can come to a stake president and say, "I am worthy to go to the house of the Lord,"—it is the greatest blessing that can come to an individual, and tears can come to our eyes when we see this great program carried out in its fullness.

I believe we should support the MIA program, and we should give to the bishops the backing they need. I would compliment the bishops—all who hold their meetings regularly, every month with the MIA officers and teachers, that they may solve their problems that lie before them—all that make this first and foremost in their minds in carrying out their work.

*Adapted from a talk given at the Sunday morning session of the MIA June Conference on Temple Square.

(Reprinted by permission from
Life Magazine)

The Tabernacle Choir

by Joan H. Iverson

BEFORE the H-bomb, before the atomic age, before World War II, before "the long Presidency," before Hitler, before the Japanese seized Manchuria, before the Great Depression, even before the Wall Street crash, long, long ago, on July 15, 1929, a great 375 voice choir began broadcasting coast-to-coast from the Salt Lake City Tabernacle. Every Sunday morning in the intervening 25 years, winter and summer, war or peace, rain or shine, it has broadcast its half hour of hymns old and new, of Bach and Handel and of all sweet and stately spine-tingling sounds from the whole library of Christendom's sacred music. Behind the 375 voices swells an organ of 10,000 pipes.

Like the vast house of worship in which they sing, the Tabernacle Choir was founded over a century ago by Brigham Young. This Sunday marked the choir's 25th anniversary on the national air; it is the oldest coast-to-coast sustaining program in existence. Those who know this program (Sundays, CBS, 11-11:30 E.S.T.) need no arguments for listening to it, or no introduction to its producer and commentator, Richard L. Evans, or to the choir's director, J. Spencer Cornwall, or to Organists Schreiner and Asper, or to the disciplined voices of the farmers, grandmothers, businessmen, high school girls, and other devoted Mormons who make its enormous sound. Millions have heard them, and more millions, we hope, will hear them in the years to come. It is a national institution to be proud of, but what matters more is that Americans be linked from ocean to ocean and year to year by the same brief respite from the world's week, and by a great chord of common thoughts on God and love and the everlasting things.

Life, July 26, 1954, p. 20.

THE SUMMER of 1955 will see the culmination of many years of diligent effort put forth by the Salt Lake Tabernacle choir: for it will make an extensive concert tour of Europe with personal appearances before audiences in Scotland, England, Wales, Holland, Denmark, Germany, Switzerland and France.

The European tour is a step in a series of tours that have ranged from short trips during an earlier period, to longer, more extensive tours of more recent years. The choir has had the privilege of singing before large audiences from the east to the west coast.

The choir has a repertoire of approximately 850 selections, among which are the standard oratorios, hymns, and anthems currently used by most significant church choirs, and numerous miscellaneous numbers, operatic and secular, in addition to the special Latter-day Saint music.

The history of the choir is a fascinating one. Within two weeks after the arrival of the pioneers in the Salt Lake Valley, a group of singers was organized to participate in church services which were held in the Bowery erected on Temple Square in Salt Lake City. This group of singers, directed by John Parry, was probably the nucleus from which the present choir has evolved. Under the direc-

tion of James Smithies, Charles J. Thomas, and Robert Sands, successively, the choir took part regularly in the services held in the Old Tabernacle erected on Temple Square in 1852. The choir commenced its career in the present Tabernacle in 1867 under the baton of Robert Sands.

Choir membership is drawn from all walks of life and is representative of diverse professions and occupations. Doctors, dentists, lawyers, business executives, mechanics and service station attendants, nurses, teachers, clerks, stenographers, students, housewives are numbered in its ranks. Many members today are descendants of former members. Some families have more than one member in the choir: fathers and sons, mothers and daughters, husbands and wives, brothers and sisters, who attend rehearsals and performances and enjoy the social life within the choir.

Members devote approximately four and one half hours weekly to rehearsals and performances in addition to the time spent in going to and from the Tabernacle.

Evans Stephens, director from 1890 to 1916, did much to bring the choir before audiences outside the state of Utah. A musician from childhood, he was born in South Wales. He came to Utah and in later years studied music at the New England Conservatory of Music. In addition



to directing the choir, he organized a group of 1200 juvenile voices for preparatory training for the choir.

In 1893 under Evans Stephens, the choir competed at the World's Fair in Chicago and received the second prize of \$1,000 for its singing. In 1896 a selected group from the choir (146) gave concerts in Oakland and San Francisco. A trip to California was repeated in 1902.

In August 1909, 25,000 persons heard the Tabernacle Choir sing at the Alaska-Yukon-Pacific Exposition in Seattle, Washington. Under a cloudless sky, the singers appeared on a platform in a natural amphitheater in the open air. Twelve thousand persons had occupied every available seat more than an hour in advance of the appearance of the singers, and that many more crowded points of vantage for standing room. President Chilborg of the exposition said, "It was the greatest musical audience that ever assembled on the Pacific Coast."¹

The Tabernacle Choir accepted the invitation to sing at the American Land and Irrigation Congress in New York City in November 1911. The group visited twenty-three cities and gave twenty-six concerts in addition to the appearances each afternoon and evening at the sessions of the American Land and Irrigation Exposition.

During their stay in New York City the choir presented a concert in Madison Square Garden. The choir also had the honor of opening the official winter social season in Washington, D. C., with a concert at the White House. The choir sang be-

TENTATIVE OUTLINE OF THE CHOIR'S EUROPEAN CONCERT TOUR

Wednesday, August 10—Depart from Salt Lake City.
Friday, August 19—Arrive at Greenock, Scotland, 6:00 a.m.—Disembark approximately 9:30 a.m.
Saturday, August 20—Glasgow, Scotland, concert at Kelvin Hall.
Monday, August 22—En route to Manchester and London, concert at Manchester, England.
Wednesday, August 24—Concert at Cardiff, Wales.
Sunday, August 28—London.
Church service to begin at 10 a.m.
7:30 p.m.—Concert at Royal Albert Hall.
Monday, August 29—En route London to Brussels.

Wednesday, August 31—Amsterdam, Holland, concert.
Thursday, Sept. 1—Scheveningen, concert at Kurhaus Hall.
Saturday, Sept. 3—Copenhagen, concert, at Odd Fellows Hall.
Sunday, Sept. 4—Copenhagen, sacred service.
Thursday, Sept. 8—Frankfurt and Weissenbaden, concert.
Saturday, Sept. 10—En route to Berne, Switzerland, concert.
Sunday, Sept. 11—Berne. Concluding dedicatory services at Temple.
Wednesday, Sept. 14—Zurich, concert.
Saturday, Sept. 17—Paris, concert.
Sunday, Sept. 18—Paris, end of tour.

fore President and Mrs. William Howard Taft and a large number of invited guests, mostly from official circles.

For a number of years following the appearance of the Tabernacle Choir in the eastern United States the group did not leave Utah. In July 1926 Anthony C. Lund, then the conductor, selected a group of two hundred choir members and presented concerts in some of the larger cities of California.

Forty-one years after the choir's appearance at the World Fair in Chicago in 1893, the choir was invited to participate in the Century of Progress Exposition in that city. The period of years had seen many changes in the state of Utah. In 1934 the people that the choir represented were enjoying statehood and a placid relationship with the rest of the country; but in 1893 Utah had been a territory, eager for statehood.

Accompanied by Presidents Heber J. Grant and J. Reuben Clark, Jr.,

260 members of the choir left for Chicago. For a week the choir members sang twice daily to open air audiences in the Ford Symphony Gardens. Representatives of the Ford Motor Company, sponsors of the choir, said that the average audience was larger than that drawn by a symphony which had been playing twice daily in the gardens for the previous two months.

Appearances since that time have been numerous and well-received; California, twice in the succeeding years, and Las Vegas, Nevada, as well as in the various cities of Utah.

The significant tours taken by the Salt Lake Tabernacle Choir and the forthcoming tour of Europe demonstrate that this remarkable body of singers have helped win acclaim for themselves and for Utah. Hundreds of millions of people have been cheered and inspired by the broadcasts of its sacred concerts. Neither national boundaries nor the oceans

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¹Journal History of the Church of Jesus Christ of Latter-day Saints, August 29, 1909, p. 11.

—Photo Courtesy Tabernacle Choir





Aerial view of Edmonton, Capital of Alberta. Large edifice at right is Provincial Capitol Building.

A WORLD of darkness broods over the prairies. Here and there a spot of light from a farmhouse or a splash of light from a town glows far below your airliner as you head north. The lights of Lethbridge spread out now; then in no time it seems your plane is over metropolitan Calgary with her twin rivers, her great stores and hotels, the home of her famous Stampede—a fairyland of lights.

Northward you race through the night. Soon more lights appear. . . . It could be Leduc where in 1947 a wildcat well blew in that started Alberta's fabulous oil boom, turning the province overnight into another Texas—the most American province in Canada.

Now a sea of lights looms ahead, strings of lights, fingers of lights tracing streets and avenues, lights in factories and shops and a towering hotel overlooking the silver outline of a river—the North Saskatchewan. Now you spot the oval, floodlit dome of another imposing structure. It is the capitol, impressive in its traditional lines.

By now you have guessed it, you are

ALBERTA MARKS HER GOLDEN YEARS

By C. Frank Steele

PATRIARCH, LETHBRIDGE STAKE

coming down in Edmonton's busy international airport; Edmonton, Gateway to the North, capital of the young, vigorous province of Alberta, cosmopolitan, pretentious, fastest growing city in Canada.

And it is here this year Alberta's Golden Jubilee festivities center. Alberta, where the prairies meet the mountains, shed her territorial status and became a province of the Canadian confederation fifty years ago. "Fifty golden years" the folk from the Peace River to the border boast as they welcome the thousands of visitors to this sun-country home of over a million people. It is just that and more, much more.

As the gala days of the jubilee are counted, the interest mounts. The climax will come September 1, for it

was on that date in 1905 that Alberta was officially proclaimed a province along with its neighbor on the east, Saskatchewan. That great wheat province is also celebrating its jubilee. And so it is that every wind that blows over the Canadian plains this year carries with it the breath of history.

Half a century or more ago covered wagons and prairie schooners were heading for the prairies of Canada's last great west. The Big Land Rush—ten dollars for a 160 acre homestead—was on and in the midst of this boom was Alberta. It was a coal and cow country then. Most of it was still frontier. Many settlers were breaking the sod or clearing the park lands farther north, often with oxen. The first motorcars were frightening the livestock along the country trails;

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LDS settlers from Utah had built Western Canada's first irrigation system and were developing its first beet sugar industry. Spring wheat, destined to make Alberta famous, was just getting a foothold, and the cattle ranches were being pushed back deeper into the hills. The wire fence had arrived. The whole West from the Red River to the Rockies was astir, and along with it Alberta was headed toward a new era.

Agricultural history was made early in the century when John Silver of Lethbridge, a settler from Utah, raised 40,000 bushels of spring wheat on a thousand acres of dry land. "Silver's Folly" they called that pioneer venture, but it spelled a new day in the economy of Alberta. At that time, too, the range sheep industry was expanding in southern Alberta, introduced by stockmen from Utah, while in the north the days of the trapper and trader were yielding to the oncoming tide of immigrants.

However, a lot of history had been written before the first creaking Red River carts arrived on the Alberta scene. Early fur traders had established posts, and the historian Burpee expressed his opinion that "the first white man in what now forms the province of Alberta was Anthony Henday of the Hudson's Bay Company, who traveled from York Factory (on Hudson Bay) to a point in the Red Deer country northwest of Calgary in 1754-55."

Henday was a bold and resourceful explorer. He traveled, often on foot, across northern Saskatchewan and



A close-up of a section of the Temple at Cardston.

through central Alberta and made valuable observations. He was the first white man to view the Canadian Rockies, the first to meet the proud and warlike Blackfoot Indians, and the first white man to make a horse trade in Alberta. Henday found the plains Indians had horses and were expert riders.

From a hill near Innisfail, Alberta, a few days after leaving a Blackfoot encampment of 322 teepees, Henday stood on a hill and in wonderment viewed the Rocky Mountains eighty miles to the west. Great, ice-covered peaks pierced the sky for thousands of feet. The range disappeared at last in the clouds as it spread into the north. The Indians called Alberta the "Land of the Shining Mountains."

Henday in his fascinating account agrees with them.

Along with the traders came the missionaries—Catholic and Protestant. As early as 1845 the famous Belgian explorer-priest, Father Pierre Jean de Smet, was a missionary among the Alberta Indian tribes making his epic journey that year to Rocky Mountain House to persuade the Blackfeet to make peace with the Kootenays. This same Father de Smet met President Brigham Young and his pioneer company on the plains, and told them of the Great Salt Lake Basin which the priest had explored before his journey to the Pacific Northwest and into Canada.

In 1877, three years after the North West Mounted Police had built Fort Macleod and driven out the lawless Montana traders who were swapping buffalo robes for "firewater" with the Indians, the tribes were placed on reservations as wards of the government. The Catholic and Anglican churches built missions and residential schools on these reserves which still operate; today other faiths, including the Latter-day Saints, are proselyting among the Indians under the new and more liberal Indian policy.

In the '60's and early '70's the vast territory between the Missouri River and the South Saskatchewan was little known. Captain Palliser, sent out by the British Government to explore the Canadian section of that area, had led his party through southern Alberta into the foothills and mountains. Waterton Lakes Park area was

(Continued on following page)



Cochrane Ranch of the LDS Church about twenty-five miles west of Cardston, attractively situated at the foot of the Rockies near Waterton Lakes National Park.

AUGUST 1955



Canadian—U.S. border, Chief Mountain port of entry, Waterton Glacier International Peace Park.

Alberta Marks Her Golden Years

(Continued from preceding page)

named by the Palliser party for a famous English naturalist. Palliser in his report pronounced the treeless prairies, the "Palliser Triangle" as it came to be called, unfit for agriculture and hardly fit for human habitation. How wrong he was! That same area became the breadbasket of the Empire.

But when the '70's dawned the territory was a wild, unmapped, lawless land. The Hudson's Bay Company had kept out competitors in the fur trade. The Mounted Police had not been formed.

The Northern Pacific laid its steel as far west as Fort Benton, Montana, jumping off place for the Alberta country, a decade or more before the Canadian Pacific ventured into the West.

The Mounted Police brought law and order to the Alberta plains and paved the way for the coming of white civilization, the cattlemen in the 80's, the farmers later. When the original contingent of those "Silent Riders of the Plains" under Colonel James F. Macleod reached southern Alberta in September 1874, snow was falling, and their supplies were low. They had trekked a thousand miles in their epic march. The prairies were black with buffalo, but they were moving south! The outlook for food was bleak for the Mounted Police. Fortunately, they were close to the Benton Trail which led them straight to Fort Whoop-Up where Lethbridge now stands. There, to their surprise they found the Stars and Stripes fluttering over the fort. Needless to say, it was soon hauled down as the traders scrambled for cover. The police moved west and built Fort Macleod. It was at Whoop-Up that they met Nick Sheran, an Irish American from Brooklyn, who was operating a coal mine—the first in Alberta—along the Oldman River valley. It was around the pioneer mine that the city of Lethbridge was built by the Sir Alexander T. Galt interests. They opened up the coal deposits on a major scale. It was the Galts who later financed the first irrigation canal project in Alberta, the early LDS settlers taking the contract to build the canal under an agreement with the Church. This was negotiated by C. A. Magrath, valued friend of the Latter-day Saints, who was land commis-

sioner for the Galt company at the time.

The Latter-day Saints had early established themselves in the new country. In 1886 President Charles Ora Card of the Cache Stake in Utah was called by President John Taylor to go to Canada to find a new home for the Saints. President Card had planned to go to Mexico, but his leader, English by birth and a convert from Canada, promised him that north of the border the Saints would "find British justice." He found in southern Alberta a suitable country for colonization when he and his companions camped on the banks of Lee's Creek, October 24, 1886. As he was authorized to do, President Card blessed the land as a gathering place for the Saints.

In the spring of 1887, President Card and a number of the brethren of his stake proceeded to Canada. On their arrival at Lee's Creek, they broke the first sod on the site of the settlement, their venerable leader holding the plow. They planted gardens, and this accomplished, Presi-

dent Card returned south to meet the oncoming original company traveling overland in covered wagons. Among the number was his wife, "Aunt Zina" Young Card, cultured daughter of President Brigham Young, and now remembered as the "Mother of the Canadian Colonies."

They met at Helena, Montana, and a joyous meeting it was. Later with President Card leading the wagon train, the immigrants headed north through Montana crossing the line into Canadian territory June 1, 1887. On June 3 their wagons rolled into the valley of Lee's Creek where the first settlement in Canada, later named Cardston, was started. On Sunday, June 5, the first religious service was held in the colony. The settlers met in a tent, and among the testimonies heard that day was that of Jonathon E. Layne, who made a prophecy relative to the building of a temple in Canada.

The first founding families of Cardston were: President Card and Mrs. Card, Sterling Williams, son of the latter by a previous marriage, and for many years recorder of the Alberta

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Moving Church cattle from one field to a fresh one on the Church farm.

THE IMPROVEMENT ERA



—Photo by Carl Bloch of Camera Clitz

"The Healing of the Blind Man"

THE FIRST PRINCIPLES*

by Lu Ann Montgomery

SENIOR STUDENT, DAVIS SEMINARY

IN THE Articles of Faith we read:

We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

That is the way we used to say it in Primary; but what does it mean? Why is the statement so important? There is a golden thread leading through the four principles and ordinances of the gospel. Each principle is essential and is placed in its proper position.

The first is faith. Why first faith in the Lord Jesus Christ, then second

repentance? Why were they placed in that order? Why couldn't it have been first baptism, or first laying on of hands, or some other order? Why was it so essential that they be so placed? Let us consider each of them separately. First, faith in the Lord Jesus Christ. What is faith? To believe in something. Then what is belief? Are they the same? If I have faith in something, does that mean that I believe in the same thing?

Some faithful Indians were told that if they planted gunpowder it would grow and produce. These Indians planted, watered, cultivated, prayed,

and did everything to make it grow, but no amount of faith would make it grow. Faith and fact must work together.

Beaumont said: "Faith without works is like a bird without wings, though she may hop with her companions on earth, yet she will never fly with them to heaven."

There is the story of John's hiring a boy to row him across the lake. When they were about halfway across, John noticed a *W* written on one oar and an *F* on the other. Quite amazed, he asked, "Why have you written those letters on your oars?" The boy smiled, looked up, and said, "*W* stands for work, *F* for faith. I labeled them that way because of their trueness to fact. If I just row 'works' I'll just go around in a circle; if I just row 'faith' I'll go in a circle the opposite way. But when I make them work together, I'll row in a straight path." That's the way it is with life and the gospel. If we just use faith or works separately we won't be on the right path, but when we make them work together, we shall walk in the path of righteousness.

The Apostle Paul, a long time ago said: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) We see that it is absolutely necessary for us to have perfect faith in the Lord Jesus Christ before we can progress up the golden thread.

Second, repentance. I am sure we are all familiar with the statement "No unclean thing can dwell in the presence of God." If nothing unclean can dwell in God's presence, we must be sure we are worthy; but how do we bring about repentance?

This story illustrates the four steps of repentance: John Smith sets out on a journey from Ogden to Salt Lake City. He knows that his car will take him there; he has faith that it will. There is a paved road leading to Salt Lake City, but at places it is intersected by other highways. At one of these many intersections he takes a road which, if followed for long, will lead him away from the city and into the mountains. Will John reach Salt Lake City? Not until he recognizes

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*Adapted from a winning talk chosen from some 1250 speeches given by graduating seminary students in Salt Lake, Tooele, Davis, Weber, Morgan, and Summit counties, Utah. Miss Montgomery, a student at Davis, won an expense-paid trip to New York.

THE ROLE OF THE APOSTLES:—But aren't we forgetting about Christ's "successors"? A "successor" is one who comes after and takes the place of another. To be a successor it is not enough merely to outlive another or come after him, one must hold his identical office and function. Even a regent is not successor to a king—only a king can be that; when a vice president takes over on the death of a president, he does not become his successor until he, too, is president. The scriptures never call the apostles

By no means! "The servant is not greater than his lord. If they have persecuted me, they will also persecute you, . . ." (*Ibid.*, 15:20.) "... If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10:25.) "If the world hate you, ye know that it hated me before it hated you." (John 15:18.) The mission of the apostles does not bring about a new and happy turn of events in the drama; where the master has "failed," we are told not to look

I have overcome the world." (John 16:33.) His victory was in the resurrection, and in that alone the apostles put all their hope of victory and expectation of reward.

Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, . . .

For which cause we faint not; . . . (II Cor. 4:14, 16.)

"... ye shall be betrayed . . . and some of you . . . be put to death. . . .

"But there shall not an hair of your head perish." (Luke 21:16, 18.) Paul is more than willing to suffer "... the loss of all things, and do count them but dung. . . .

"If by any means I might attain unto the resurrection of the dead. . . .

"I press toward the mark for the prize. . . ." (Phil. 3:8, 11, 14), the prize being "to know him and the power of his resurrection" (v. 10). So, at the conclusion of his missionary labors, Paul can claim for his work an unqualified success, and that immediately after noting that things are going to be much worse in the Church after his departure, (Acts 20:29), that "all they which are in Asia [the bulk of his converts] be turned away from me" (II Tim. 1:15), and that in a recent controversy "no man stood with me, but all men forsook me: . . ." (*Ibid.*, 4:16.) In what then does the victory and success consist? "Henceforth there is laid up for me a crown . . . which the Lord, the righteous judge, shall give me at that day: . . ."

(4:8). It never occurs to him or any other apostle that his success is to be measured by the converts he makes. Even spiritual power on this earth was not their objective: "... rejoice not, that the spirits are subject to you; but rather rejoice, because your names are written in heaven." (Luke 10:20.) That great institution towards which the Apostles are striving in no way resembles any later churches: "I appoint unto you a kingdom . . . that he may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (See Matt. 19:28.) "For our conversation is in heaven; from whence also we look for the Savior, . . .

Who shall change our vile body, that it may be fashioned like unto his glorious body, . . . (Phil. 3:20-21.)

The heavenly kingdom, the second coming, the judgment, the resurrection—it is clear what these men were working for. Never once in the days of the early church does anyone so much as hint at great expectations for

THE IMPROVEMENT ERA

Two Views of Church History

by Dr. Hugh Nibley
BRIGHAM YOUNG UNIVERSITY

PART 2

Christ's successors; there is only one successor to the Lord mentioned in the Bible, and that is the Holy Ghost, "... whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Here is a true successor, coming expressly to take the Lord's place: "... if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (*Ibid.*, 16:7.) Sent by the same authority, he will do the very same work, speak the identical words, be a witness for the judgment, and guide the apostles in all things exactly as the Lord had done (vv. 8ff.).

As for the disciples, the famous passage in Mark (13:34ff) describes them as servants left behind with authorization to do special jobs: the Lord "left his house, and gave to his servants the authority, to each one his task, and commanded the porter to watch." There is no mention of supreme authority being given to anyone, but to each the authority for his particular work. The fact that every soldier in the army acts with the authority of the commander-in-chief does not give any one of them the fulness of authority that he possesses. But what about the servants? Were they expected to carry on the work and prosper where the master was rejected?

for success for the servants: "... behold, I send you forth as lambs among wolves." (Luke 10:3, Matt. 10:16) He had gone as a lamb to the slaughter; their fate was to be no different. They are repeatedly told that they are to occupy a rear guard position in which they can expect no relief in this world: "... I think," says Paul, "that God hath set forth us the apostles last, as it were appointed to death: . . ." (I Cor. 4:9) and he describes the brethren as "... the filth of the world, and are the offscouring of all things unto this day" (v. 13). Are the apostles rejected like the master? They are cast off! Their orders were to endure to the end, and, as Tertullian reminds us, (*Scorp.* 10) there was absolutely no doubt in the mind of any early Christian as to what that meant: to endure to the end meant just one thing, "to suffer the end," to suffer death. "And ye shall be hated of all men . . ." (Luke 21:17), "Then shall they deliver you up to be afflicted, and shall kill you. . . ."

But he that endures to the end shall be saved. (See Matt. 24:9, 13.) (*Italics author's.*)

In that last sentence we are given both the expected outcome and the reward of the apostolic preaching. As he went to his death, Christ said to his apostles, "In the world ye shall have tribulation: but be of good cheer;

the church on this earth, never is its future success and glory suggested as a motive for their works or a comfort for their afflictions; even in the midst of the fiercest persecutions when the saints need "strong comfort" no one ever suggests the thought that relief is on the way, that the church will win out in the end, that it is their duty to stick it out so that generations yet unborn may call them blessed (a theme familiar to all of them from the example of *pious Aeneas*, but never used by the Christians), that they are building up the church which is to fill the earth and save mankind, etc. These are the noisy trumpeting of the fourth century which only make more significant the thundering silence of the earlier period on the future of the church. Either the apostles were remarkably mean and self-centered men, exclusively concerned with their individual salvation and a distant judgment, or else the victory for the church which they steadfastly refuse to promise or even mention and for which they express no yearnings and to which they dedicate no strivings, was simply not in the program. When Tertullian (*De Praec.* 29) in a later age, sorely perplexed by the spiritual poverty of the Church, tried to comfort himself and quiet his misgivings with the thought that the church *could* not have been taken from the earth because in that case the martyrs would all have shed their blood in vain, he was forgetting two all-important things: first, that the virtues and sufferings of one man or generation do not accrue automatically to the advantage of another—it is quite possible, as Paul reminds the Galatians, for the church to suffer in vain; and secondly, that the martyrs have received the only reward they ever thought to get—if one wins eternal life and glory one can hardly be said to have "run in vain!"

The program of the apostles' mission was the same as that of the Lord's. Before they ever began to work, they were told that they would be "hated of all men" (Mark 13:13), betrayed and put to death as he was (John 16:2), allowed to preach for a

while, but then thrust out of the synagogues and put to death by pious souls who "think that they are doing God a favor," even as the "... devout and honourable women, and the chief men of the city, ... expelled them out of their coasts." (Acts 13:50.) "... Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: ..." (*Ibid.*, 28:26.) "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (*Ibid.*, 13:41.) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; "Persecuted, but not forsaken; cast down, but not destroyed. ..." (II Cor. 4:8-9.) Whence this indomitable optimism—in the belief that the work is going forward and the church growing? Not a word of that: "Knowing that he which raised up the Lord Jesus, shall raise up us also. ...

"For which cause we faint not. ... For our light affliction, which is but for a moment, worketh for us ... eternal weight of glory;

"While we look not at things which are seen, but at the things which are not seen: ... which are ... eternal." (II Cor. 4:14, 16-18.)

And what point was there in preaching to a world that would not listen to them? It is the same as with Christ and the prophets: "as it was in the days of Noah," the gospel of the kingdom was to be "preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) (Italics author's.) First the witness, then the end. "But ye denied the Holy One and the Just, ...

"And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14-15.) (Italics author's.) Paul tells us why he bothered to preach to the Jews who he knew would not hear him, when "he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (*Ibid.*, 18:6.) To the Gentiles

he preached with the same expectations and for the same reason. Though these converts later fell victims to the wolves, turned against him en masse (II Tim. 1:15), and became his enemies because he told them the truth (Gal. 4:16), he can leave them with the same assurance of "mission accomplished" that he left the Jews: "... I know that ye all ... shall see my face no more.

"Wherefore I take you to record this day, that I am pure from the blood of all men." (Acts 20:25-26.) The concern of the apostles is not whether they are believed or not but only whether they bear testimony to all against the day of judgment. Those who hear and reject such a testimony are classed with Sodom and Gomorrah and reserved for "the day of judgment." (Luke 10:12.) The apostles are not to judge until they sit on thrones in the kingdom: "... judge nothing before the time, until the Lord cometh, ..." (I Cor. 4:5) is their instruction.

The apostles were not to spend time overcoming opposition and winning people by long-term programs, as a project of conversion demands; they were rather to bear their testimonies and be on their way in all possible haste. "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a *testimony against them*." (Mark 6:11.) (Italics author's.) The program outlined in Matthew 10 and Luke 9 is not that of founding solid institutions, but of last-minute emergency: "... I send you forth as lambs among wolves ... salute no man by the way." (Luke 10:3-4.) What is wrong with a little civil decency? What is wrong with purse and scrip, an extra cloak, or overnight visits? Nothing at all, save that there is no time left for the ordinary business and amenities of life, as Paul tells the Corinthians: marriage, mourning, celebrating, business, careers, all that must be forgotten now, for "the time (literally 'opportunity') is short: ..." (I Cor. 7:29), "for the fashion (*schema*: 'the system') of this world passeth away" (v. 31). Only for food and lodging were the missionaries to go to individual houses; otherwise, "Go not from house to house." (Luke 10:7), but "in that city that does not receive you, go your ways out into the streets of the same and say: Even the very

(Continued on page 599)



—Photo Courtesy Salt Lake Tribune

SELECTED EXCERPTS

FROM MIA JUNE CONFERENCE ADDRESSES

Elder Harold B. Lee of the Council of the Twelve, author of the *M Men-Gleaner* manual, talks to two Gleaners.

JUNE CONFERENCE lives in the great satisfaction and stimulus received from the gala spectacles, the marvelous festivals, and the department sessions which stirred the thousands who attended to a new resolution to do better work in the future.

June conference is the result upon the individual persons who listened to the messages breathed in the spirit and resolved to build their lives into greater service and satisfaction. To each person who participated June conference meant a different thing; to the Mia Maid from San Francisco

it meant the autographs of the speakers and of the committee members, the singing of a Mia Maid chorus, or the response of the Mia Maids who took part in a discussion; to the young mother who with her babe participated in the *M Men-Gleaner* skit, it meant the thrill to participate in a June conference, especially since her husband was the narrator for the concluding program on Sunday afternoon; to the leader, newly baptized into the Church, it meant the challenge of teaching his first class; to all it meant the words of stimulus and

of advice that came from the General Authorities and of the leaders in the various sections of the conference.

By way of reminder and challenge excerpts from some of the speeches have been collected as a kind of kaleidoscope of the conference to help preserve the atmosphere and the spirituality of this great event.

On Friday morning in addition to the presentations of the theme, the department and the activity program, there were addresses by President David O. McKay and President Joseph Fielding Smith, as well as by General Superintendent Elbert R. Curtis and General President Bertha S. Reeder.

President McKay gave his blessing:

"I have in my heart a desire to express commendation to all the workers in the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints. In life we tend to our various vocations and professions without expressing appreciation to those who contribute daily to our success and happiness. We find fault readily, but we do not give merited commendation, and I feel that sometimes we General Authorities are just a little prone to refrain from giving a word of encouragement when it is needed. . . .

"I wish this morning to commend the general superintendency of the Mutual Improvement Associations—

THE IMPROVEMENT ERA



Mrs. Lavina C. Fugal of Pleasant Grove, Utah, mother of the year, received an honorary Golden Gleaner award. Shown with President and Mrs. David O. McKay.

—Photo courtesy Deseret News-Salt Lake Telegram



Participants on the field at the Dance Festival.

—Photo courtesy Deseret News-Salt Lake Telegram

Elder Curtis, Elder Stevenson, Elder King, and all their associates on the board for the excellent work they are doing among the young men of the Church, and I wish to commend Sister Reeder, general president of the Young Women, and Sister Bennett and Sister Longden, and all their associates on their board. I believe, brethren and sisters, that in one example they, laboring with the Presiding Bishopric, have contributed more to get the young people of the Church interested in sacrament meeting and other Church activities in that regard than we have ever had before in the Church, and we appreciate it. May God bless you for bringing those young people under the influence on Sunday and during the week of the uplifting influences of the gospel.

"I wish to commend those hundreds of girls who participated last evening in that great dance festival, not just for their beauty, for the coloring, for the artistry, not just for the example of courtesy, consideration, the example of the Church of the young men of chivalry, not just that. It was all glorious! But I wish to commend them for the examples of life they gave. The elements were not harmonious; they were not conducive to the best showing and the result of the training received throughout the Church before the festival. I commend them for their success in the face of difficulty. They had a goal in mind; they had an ideal of perfection, and no matter how the wind blew or how they lost their balance, how the fuse blew out, they con-

tinued until the finale, one of the most impressive I have ever seen.

"I thought, 'What an example in life.' Let each one who has a goal in view keep that goal in mind, notwithstanding the temptations, difficulties, and discouragements that might come, and they often do!

"I wish to commend the board members and the teachers in the wards and in the stakes. You get discouraged sometimes; you think your work is unappreciated; but remember that 'our echoes roll from soul to soul, and go forever and forever.' You do not know what the result will be of the effort you put forth in going to a meeting and saying a word to that discouraged girl who says, 'Well, I don't care.' You may never know,

but you keep in mind your view and your duty.

"Teachers of the Mutual, realize what possibilities are yours always—you have it within your power to awaken some heart or perhaps many hearts:

"First, the desire to achieve mastery over weak and selfish indulgence.

"Second, the power to prepare one to face a life with courage, to meet disaster with fortitude, and to face death without fear.

"Third, to develop virile manhood, beautiful womanhood. Oh, how the world needs it.

"Fourth, to implant within many souls at least the promise of a friend of each, or of a companion who later

(Continued on following page)

See Hive Girls demonstrating the "spirit of the hive" at a June Conference departmental session.



—Photo Courtesy Salt Lake Tribune

may be fit for a husband or a wife, who will be fit to be an exemplary father or a loving, intelligent mother. That is your privilege, teachers.

"And fifth, to awaken love for the gospel of Jesus Christ. Obedience to it brings happiness in this life and salvation and possible exaltation throughout eternity. I commend you; I bless you."

President Smith talked to the new MIA theme:

"We should not be ashamed of the gospel of Jesus Christ. It is the most important thing in all the world. Nothing should deprive us of our faith in the gospel nor our knowledge of it. Every member of the Church should have a knowledge of the gospel of Jesus Christ.

"It is our duty and obligation that the Lord has placed upon us to know these eternal principles that we call the gospel of Jesus Christ. How can we say we are not ashamed of it, unless we know it?

"Is not God good? Then you be good. If he is faithful, then you be faithful. Add to your faith, virtue, to virtue, knowledge, and seek for every good thing."

Friday afternoon Elder Antoine R. Ivins challenged the leadership by stating:

"If our behavior corresponds with the teachings of the Lord and the standards of the Church as set up, then they (the people) are justified in following us. But if we do not see to it that our leadership is of that quality, then it is just too bad that they have that confidence in us because we are going to lead them to destruction."

General Superintendent Curtis said among other things:

"Back of every dance, every game, every hike, is the thought of building in the hearts of the young a testimony of the gospel of Jesus Christ.

"I give you the figures of our growth. Do I dare say it to you? You could do a better job. If we reach ten percent, we've done a ten percent better job; twenty-five percent more, a twenty-five percent better job. And I have not mentioned yet the quality of the feed that we give to his sheep. I believe that the Savior meant *all* of his sheep when he said, 'Feed my sheep.'"

Sister Reeder gave a concrete illustration:

"I remember years ago in a mission, a humble, sweet woman. When I visited her, she said to me, 'Sister Reeder, we only have two Bee Hive girls. Is it all right if I take them and teach them alone?' 'Oh,' I said, 'our Heavenly Father will bless you if you do.' She took those two girls. She taught them the Bee Hive work. She taught them the Mia Maid work. She took them on through. Both of those girls are now Golden Gleaners. About a year ago I received a lovely message from the leader. She said, 'Sister Reeder, would you please meet me in the temple on such and such a day?' I wondered why, but I went to the temple. When I arrived at the temple, there stood this lovely leader with the two girls, the mother and father, and one brother, and all of them had come to go through the temple; the two girls were married, and the brother. Through the work of this wonderful sister, just one sis-

ter, they had all come into the Church. That day they went through the temple, and they were all married for time and all eternity."

IN THE Sunday morning session, conducted by President Stephen L. Richards of the First Presidency, President Richards gave wise counsel:

"We believe that the kingdom of God is a realistic establishment; that it is set up by proper commission and authority, and that it is just as tangible as an earthly empire, differing, however, from an earthly empire in that the fundamental authority which underlies the entire establishment and gives authenticity to it, is the authority which emanates from the Lord himself and that God is in verity the King of the kingdom.

"I see in the accomplishments of this great conference, as in many other activities of the Church, a fulfillment of the prayer that the Savior taught men to pray: 'Thy kingdom come. . . .' And I foresee in the future, as I am sure my brethren do, a great and marvelous growth in this mighty kingdom of our Father. It shall roll forth to fill the whole earth, and it shall bless humanity all over the face of the world with its marvelous principles, its great virtues, and the loving associations which are inspired by the concepts of fraternity and brotherhood and sisterhood which it gives to us."

In this session also Elder ElRay L. Christiansen, Assistant to the Twelve, said:

"As leaders in this Church, in this great organization of MIA, and in other organizations, it is our duty and



Orchestra and choruses present the music festival.

—Photo Courtesy Salt Lake Tribune

our solemn obligation to touch the heart and hand of every boy and every girl as they come along through life, so that in due time they have the desire of going into these holy temples. In one I have the honor to labor with my associates, in welcoming there those who come, and administering in these high ordinances which do not perish in this life but which endure to bless and embellish the lives of all who will abide by those covenants that are made there. . . .

"Oh, if we could just point out this great future, this destiny that has been divinely offered for those who will just do what is right! If we could influence one boy to walk uprightly and to pray and to be humble and to keep himself clean and wholesome throughout his life, it may be that we would affect and influence generations to come. . . ."

Bishop Carl W. Buehner gave his tribute to the MIA:

"As members of the Presiding Bishopric we are tremendously interested in the great work of the Mutual Improvement Associations of the Church.

"I am grateful for those conventions where we meet together to learn to perfect our methods in getting our arms around some of these young people and keeping them strong and valiant in the Church. Our facilities are better than they have ever been, and I hope we are using them. We usually have under construction between four and five hundred buildings. Do you know what that means? It takes an average of about two years to complete these buildings, some longer, some less time, but that literally means that about every day, and a half in the history of the Church we are providing a new facility."

Elbert R. Curtis addressed the assembled officers and teachers. Included in his remarks were these directives:

"I hope you sense in us, you leaders in MIA, the fact that we know that this is God's work, that the gospel of Jesus Christ has been restored to earth with power and with authority, and that we, with you, have been given a charge by the priesthood to build into the hearts of our young a testimony that will be evident in their lives every day that they live, that this is God's work and that they are

his children, that he loves them, that their destiny is great, and that you and I can help them fill those destinies.

"Our assignment is a challenge, a great challenge. It takes faith and courage in the face of discouragement sometimes. As we plan—and someone has wisely said, 'We dare not make small plans because they have no power to move men's hearts'—I hope that we will remember that this plan is not of man, not men's planning. This is God's work, and I testify that that is true."

Sister Reeder made concrete her plea for leadership:

"There was once a young girl by the name of Mary who lived in the stake, and she was not attending very regularly. This wonderful leader decided that she would go to visit her. When she did the leader was coolly received, but the mother promised that if the girl wanted to, she could go to MIA. The leader said, 'All right, I will be happy to pick you up every Tuesday night.' Pretty soon the Bee Hive leader had made the girl love the program so much she would not miss a meeting. On Sunday morning she was ready to go with one of the leaders and would wait one hour in the car for Sunday School to begin.

"That kind leader was so good to the girl that the next sister, the one just a little older than Mary, decided that she would like to go to MIA. When our leader went for Mary on Tuesday night, the older girl was waiting. . . . The mother became interested; she took her two little boys to Primary. When graduated from Primary they entered the Scout program. The family were activated in the Church, all but the father, and then the priesthood took an interest in the father. In a little while all were members of the Church but one boy. He was called into the armed services, but the family said, 'We know that by the time our son comes back, he will join the Church, too.'

"Little did our ward leader think or even dream that through her efforts with one girl the whole family would be brought into activity. Example is the greatest quality of leadership. Brigham Young said: 'The greatest and loudest sermon that can be preached or that ever was preached on the face of the earth is practice.' President McKay said: 'In example we prove our worth.'"

Bishop Hoyt Brewster gave on Sunday morning some of the responsibilities and opportunities of bishops in the MIA program.

"We have heard that a bishop's responsibility is to shepherd his flock. I consider the Mutual Improvement Association one of the finest vehicles to make that possible for a bishop to do well.

"Dependability is a great quality, and spirituality is its necessary companion.

"I think that those who are elected should be set apart immediately.

"Before this month is out there is a young man in this community who will go to the temple to be married, whose only interest in the Church was his interest in the Mutual Improvement Association through the years. That was his only tie. Well, he is back, and the other organizations of the Church have gone into co-operative effort and have brought him back into the fold. He has received the Aaronic Priesthood, has advanced through it, is now an elder, and . . . will go to the temple.

"This is the work of the Lord. It cannot be treated lightly. Our responsibility is tremendous.

"I pray sincerely that all of us, in whatever calling we are called, will respond completely, entirely without qualification, that we will be dependable and spiritual, and find joy in doing good."

Sunday afternoon both President McKay and Elder LeGrand Richards addressed the audience in the concluding session of the conference.

Elder Richards said, in part,

"Prophets of God are never self-sent. They must be chosen and ordained and given power to officiate in the name of the Lord and speak in his name, and that is the leadership of this Church that we enjoy today.

"I thank the Lord with all my heart that my day upon this earth was appointed when the gospel has been restored. I thank him for the great organization of the Church. I thank him that it is built today upon the foundation of apostles and prophets, with Christ, our Lord, as the chief cornerstone as much today as when he walked among the children of men in the Meridian of Time, for I thank him for the great priesthood power that is in the earth."

ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 561)

bered with the Lamanites,⁸ and be preserved in the land forever,⁹ is completely in accord with the promises of the Lord through his holy prophets to the Nephites.

My first experience of mingling with large numbers of light-colored Indians—some of them being nearly white—whose progenitors had intermarried very little with European settlers, was made on our recent trip to Mexico and Central America. Approximately sixty-five percent of the inhabitants of Guatemala are claimed to be full-blooded Indians, principally Mayas. As a result of studying the problem of the origin of the Indians, I had reached the conclusion before going to Guatemala that the Quiché-Mayas were as near direct descendants of the Nephite-Lamanite peoples as any other Indians. Furthermore, the Quichés' writings maintain that "... they came from where the sun rises [from the other side of the sea],¹⁰ descendants of Israel, of the same language and the same customs ... they were sons of Abraham and Jacob."¹¹

Our party of twenty people spent the first week end while in Guatemala at Chichicastenango, the headquarters of the Quiché-Maya Indians. Fortunately, these peoples were having an elaborate religious celebration in commemoration of St. Tomás—their patron saint. There were perhaps four to five thousand Indians participating.

We were informed by our guide while on our way to Chichicastenango that the Quiché-Mayas were practically white. After our arrival, I was delighted to observe that the skin color of hundreds of them was much lighter in shade than that of the average Indian in our section of the country—namely, the Navajos, the Utes, the Piutes, and the Apaches. Furthermore, all of our party members were impressed with what appeared to us to be resemblances of the Quiché-Mayas with the Jewish people. In fact, it would not have been difficult for one to make himself imagine while at that religious festival in Chichicastenango that he was walking the streets of Jerusalem some 2000 years ago. It is not surprising that such should be the case, since the

ancestors of these people came from Jerusalem, a part of them being of the tribe of Ephraim, others of Manasseh, and the remainder of Judah.

Approximately one month later I had a thrill which I shall never forget. José Dávila, Otto Done, and I began our journey into the jungles of southern Mexico for Bonampak. While on the jungle trail, we were met by some Lacandone Indians. My first great surprise was to observe that some of them were positively white and others nearly so; and then I recalled that when our guide in Guatemala had informed us that the Quiché-Maya Indians were practically white, he had also remarked that there was a primitive, wild, tribe of Indians—the Lacandones—living in the jungles of southern Mexico, who were absolutely white.

Since our guides to Bonampak were the Lacandones, our three days with them afforded us considerable opportunity to study them. We associated with a total of approximately twenty-five Lacandones. Their skin color ranged from pure white to that of slightly dusky shades. One of the Indian women had red hair; and she was just as fair as any white person that I have ever seen. One of the Indian men, José Petit, also had red hair and a white skin. All of the Lacandones parted their hair in the middle and let it hang loosely downward. The way all of the Indians wore their hair reminded us of the description of Jesus' hair as described by the Roman Publius Lentullus. To quote:

... [Jesus' hair was] of a colour of a chestnut full ripe, plain to his ears, whence downward it is more orient and curling and wavering about his shoulders; in the midst of his head is a seam or partition in his hair, after the manner of the Nazarites.

A question of vital importance is, "Who are these Lacandone Indians?" Charles Morrow Wilson, who in 1947 visited the same group of Lacandones that we visited, answers this question as follows:

But the people who live in the lost valley are by far the most interesting and significant of all its colorful inhabitants. These are the little-known Lacandone Indians, direct and least changed descendants of the great Mayas of old. These Indians con-

tinued to live and worship very much as their illustrious Maya forefathers did. . . .¹²

In the matter of blood, the Lacandones are unquestionably the purest descendants of the builders of the great ruins of Yucatan and Peten. Their forefathers, stubbornly resisted every attempt to bring them under Spanish rule, fled to the most inaccessible part of their former realm, and for four centuries they have kept themselves aloof from every outside contact. . . .

Gradual encroachment by chicleiros and mahogany cutters has driven the Lacandones farther and farther back from the main rivers. Always shy and fiercely adverse to mixing with outsiders, some of the more remote groups occupy the least-known frontiers of present-day Mexico.¹³

One may ask: "Is it not possible that the members of the Lacandone tribe who are positively white are children of white men who had intermarried with the women of this primitive tribe?" Wilson gives us the answer:

... This group, the Cedro clan, had rarely before seen a white man. Only four years ago, they had for the first time seen a chicleiro, or wild chicle harvester—an Indian-Spanish cross. They had apparently never heard of Mexico, taxes, or voting; or autos, airplanes, or any other wheeled vehicle.¹⁴

The white Lacandones that we saw—the Cedro clan—were too old to be offspring of whites, since—according to available evidence—they were first visited by white men probably less than fifteen years ago, and so the history of the Lacandones rules out that possibility. The other possible answer, therefore, is that the white color must have come as an inheritance from their ancient ancestors—through the illustrious Mayas of the Old Empire and on back to their predecessors, the Nephites.

It is a fact of great significance that archaeologists, especially those of Mexico, maintain that the famous Maya civilization was the outgrowth of an even greater civilization—"... a most ancient mother culture, which is found at the bottom of the specialized cultures of Central Mexico and northern Central America. . . ."¹⁵ In the words of Miguel Covarrubias:

... Archaeologists now agree that many of these artistic masterpieces date back to the beginnings of the Christian era. Appearing suddenly out of nowhere in a state of full development, they constitute a culture that seems to have been the root, the

(Continued on page 578)

⁸Alma 45:14.

⁹2 Nephi 9:53.

¹⁰The Annals of the Calchiquels (Eng. tr. by Delia Grotz Norman, Oklahoma, 1933), p. 43.

¹¹The Title Lords of Totonicapán (Eng. tr. by Delia Grotz Norman, Oklahoma, 1933), p. 170.

¹²Written by Publius Lentullus, President of Judea, in the days of Tiberius Caesar to the Monarch in Rome. Published first by Saint Anselm of Canterbury in the eleventh century.

¹³Charles Morrow Wilson, "Rediscovering Lost Temples of the Mayas," Travel (Baltimore, November 1949), p. 24.

¹⁴Wilson, "Backwards a Dozen Centuries," Natural History (New York, October 1947), p. 371.

¹⁵Wilson, Travel, op. cit., p. 27.

¹⁶Alfonso Caso, cited in Sylvanus G. Morley, The Ancient Maya (Palo Alto, California, 1947), p. 42.

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Archaeology and the Book of Mormon

(Continued from page 576)

mother culture, from which the latter and better-known (Maya, Totonac, Zapotec, etc.) cultures sprang.¹⁶

Latter-day Saints know that this marvelous "ancient mother culture" was the one so beautifully described in the Book of Mormon, and from it sprang the astonishing Indian cultures of later dates.

One of the largest groups of white Indians found in either of the Americas was that which lived in Darien, estimated by Richard Oglesby Marsh to be approximately 2000 out of an Indian population of approximately 40,000; in other words, approximately five percent of the Darien Indians were white in color.¹⁷ The country of Darien is located on the southern end of the Isthmus of Panama directly north of where the isthmus joins South America.

In his book, *White Indians of Darien*, Marsh described in an interesting manner his observations and study of the inhabitants of that country—known as the San Blas Indians or, as they called themselves, the "Tule People." He explained that the Spaniards had appeared early on the San Blas coast in their search for gold, but soon thereafter the Indians drove them out with great slaughter. From that day until the time Marsh published his book in 1934, the Tule people had maintained their independence: He wrote:

When the Tules finally got rid of the Spaniards, they set about taking steps which would preserve them in the future. Very wisely they did not refuse to trade with their late enemies, but they would never allow a trader to spend the night in their territory nor go back into the interior. This law has been enforced rigidly upon everyone with the exception of myself, and my dealings with the San Blas Indians were wholly unusual. As a result no one explores interior Darien from the Caribbean. It just isn't done.¹⁸

The enforcement of this law prevented the intermarriage of Spaniards and Indians; and so the white Indians of Darien are not the offspring of post-Columbian Europeans.

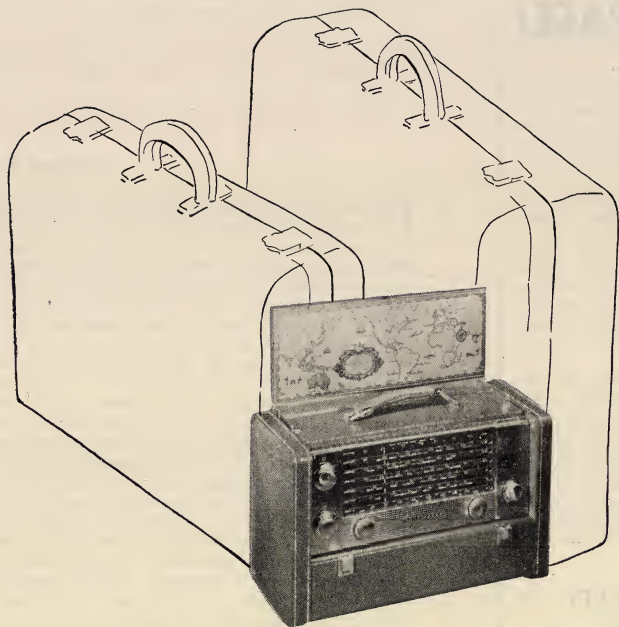
While on a scientific expedition to Darien one day, Marsh and a Negro

(Continued on page 580)

¹⁶Miguel Covarrubias, *Mexico South—the Isthmus of Tehuantepec* (1946), p. 80.

¹⁷Richard Oglesby Marsh, *White Indians of Darien* (New York, 1934), p. 213.

¹⁸*Ibid.*, pp. 15-16.



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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 578)

companion were near one of the Indian villages. They happened to be looking at a small clearing which extended a few yards into the encompassing jungle when

Across the narrow clearing were walking three young girls, perhaps fourteen to sixteen

years old. They wore nothing but small loin-cloths and their almost bare bodies were as white as any Scandinavian's. Their long hair, falling loosely over their shoulders, was bright gold! Quickly and gracefully they crossed the open space and disappeared into the jungles.¹⁰

His Negro companion explained:
(Continued on page 582)

¹⁰*Ibid.*, p. 26.

The Designer... and the design

Richard L. Evans

IN SOME ways, time heals and softens the sharpness of many sorrows, but the sharpness of separation from our loved ones can become acute at any time, as any moment may bring its own reminders of them—especially as the years increase, especially as the long years come and go for those who live in loneliness. Even now we know that there would really be no heaven for us without those we love, and for this reason we are inexpressibly grateful for the assurances we have of everlasting life, which makes the meaning of a day of remembrance and memorial one of looking hopefully forward, and not one of looking bitterly back. (And even the doubter should live as if he knew that life were everlasting, because he has nothing to lose by doing so, and everything to gain. This one side-thought could well become a subject for further pursuit—but not for now.) For now we should like to look a moment at another reassuring side of the evidence for everlasting life: In all the works of an architect or engineer or artist, we are likely to see in all of them some essential similarities. A man's distinctive mark is somehow always on his work. In some essentials each person is likely to repeat himself, and in everything he does carry over from the past some suggestion of the future. So with the Lord God, Organizer and Designer of heaven and earth and all that in them is—surely he who made the earth would not do less than suggest something of the pattern of heaven in it. Beauty here would surely suggest something of the semblance of beauty hereafter. Love here, and the cherishing of our loved ones, would surely suggest some semblance of the pattern of cherishing our loved ones hereafter. Will companionship mean less in heaven? Will our loved ones mean less there? Will our children be less cherished? The questions themselves suggest their own answer. And aside from all other assurances, which we accept, not doubting, and in full faith, we accept not doubting also, that God, the great Designer, will be true to his design. And since the best loved thing in life is the love and sweetness of companionship with loved ones, surely a continuance of that sweetness of association, which means so much here, is the promise and assurance that it will be so hereafter. Doubt not, you who mourn and you who remember, that the great Designer will be true to his design.

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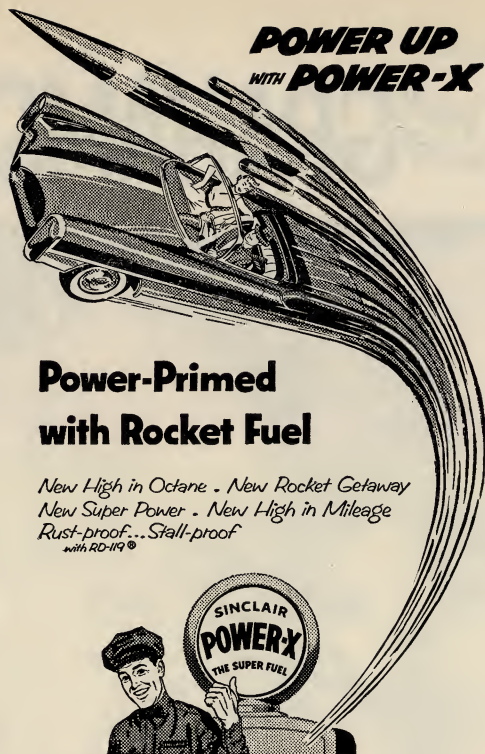
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Archaeology and the Book of Mormon

(Continued from page 580)

They come from a tribe which lives in the mountains up the Chucunaque. . . . Before this they haven't come so far down the valley. But a little time ago they built a house above our village, and families of them come down to trade with us. Some are white. Some are dark like other Indians.²⁰

Marsh followed the trail which the girls had taken into the jungles and overtook them at their home. Describing the incident, he wrote:

. . . I examined their skin closely to make sure it was not colored artificially. It was not. I looked at their golden hair, which was of much finer texture than the coarse hair of other Indians. Their eyes were hazel or bluish-brown.

White Indians! I remember the tales of such people—tales from all over Latin America. And also I remember the universal derision with which such tales were received. But these were certainly Indians; and they were most certainly white. They were not albinos in the commonly accepted meaning of the term—for albinos have white hair, wholly colorless skin, pink eyes, and blue gums. My three little girls looked like healthy Norwegians, not biological monstrosities. Neither were they the half-breed offspring of some American gold prospector. I'd seen plenty of these, and they were invariably dark.²¹

Since Marsh was acquainted with the fact that Leif Ericson and other Vikings had visited America approximately 1000 A.D., naturally he thought that the white Indians of Darien might be descendants of the Scandinavians. Those who had light colored or golden hair interested him most because they best sustained his Nordic theory. However, it is evident that he was not acquainted with the fact that Israelites migrated from Jerusalem to America approximately 600 B.C.; and for 1000 years a great nation of white people flourished here, finally to be destroyed; and that thereafter the white survivors mingled with their darker-skinned, former enemies. It has been pointed out that Jesus, who came from a common ancestry with these peoples, had hair somewhat red or "of a colour of a chestnut full ripe." White Indians having red hair have been found in many native tribes;²² and so it could

²⁰Ibid.

²¹Ibid., p. 37.

²²Hubert Howe Bancroft, *Native Races of the Pacific States* (New York, 1875), vol. 1, p. 157; A. C. Haddon, *The Races of Man and the Distribution* (New York, 1924), pp. 33, 128; Thor Heyerdahl, *American Indians of the Pacific* (New York, 1953), p. 85.

be possible that the white girls with "golden hair," described by Marsh, could also be of Israelitic origin. On the other hand, it may be that some of the Vikings went as far south as Darien and augmented the white blood found among those Indians.

Marsh reported his experience to General Babbitt, commandant at Quarry Heights and ranking American army officer in the Panama Canal Zone. The general replied that recently he had sent a Lieutenant Arnold on a plane trip. He flew across the interior of Darien to Columbia, the clouds forcing him to fly very low. The general remarked: "When he returned, he reported orally to me that he had passed over a village in the interior which was inhabited by white-skinned people living like Indians."²³

Later Marsh and his associates met four Americans, employees of the Sinclair Oil Company, who reported that they had seen "... numerous white Indians—'White as any white man,' some on the Lower Chucunaque and some on the Río Paca, a tributary of the Upper Tuyra."²⁴

After experiencing the thrill of actually seeing the white Indians and now receiving definite information that numerous others lived in the interior of Darien, Marsh determined to travel throughout Darien and study as many of the white Indians as possible and if feasible take some of them to the United States for scientists to study. He successfully won the friendship of an important Indian chief who promised that he would arrange for Marsh to see as many white Indians as he desired. Soon thereafter, at an Indian town named Portogandi, Marsh reports that the following incident occurred:

And here we saw ... white Indians—one of whom, a boy of fourteen, ... I looked with amazement. Here was my white Indian at last ... the scientists would have a grand time explaining him. At least they couldn't fall back on the theory that white Indians existed only in the imagination of wild-eyed explorers. We had not only seen them, but were bringing them back to America to be studied at leisure.²⁵

The Indian chief then brought out a little naked white boy about eight years of age. Marsh went to the home of this white Indian boy and concerning the experience wrote:

(Continued on following page)

²³Marsh, *op. cit.*, pp. 37-38.

²⁴*Ibid.*, p. 63.

²⁵*Ibid.*, pp. 198-199.

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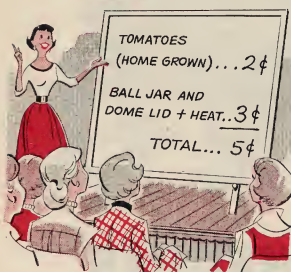
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Archaeology and the Book of Mormon

(Continued from preceding page)

... When I entered I got a surprise. The mother and father of the boy were not white. They were ordinary Indians without anything unusual about them except that

their father was rather tall. They had three other children. The second boy was also white, but the two girls were olive brown like their parents.

I didn't know what to make of it but I

The Connotations of Cleanliness

Richard L. Evans

AMONG the interesting things of life are the meanings we allow words to take unto themselves. There are many words whose sounds are sweet because of what they connote—words such as warmth and love, home and friends, peace and quiet, comfort and kindness—and so many more that have come to mean so much. There is another meaningful word that we should like to consider for a moment: the word *clean*—*cleanliness*. All through the Old Testament, men are reminded of cleanliness—even as Jesus our Savior in the New Testament said, “be thou clean.”¹ Among the ancient philosophers Epictetus observed that “cleanliness . . . divides [men] from the lower animals”²—and then added: “Will you not cleanse yourself? Will you not come clean among us that you may give pleasure to your companions?”³ Think for a moment of some of the connotations of uncleanness: dirt and darkness, smut and filth, unwashed, impure, contaminated, soiled, and sullied. And then by contrast think of some of the blessed connotations of cleanliness: clean clothes, clean sheets, clean food, clean hands, clean speech, clean minds, clean motives, clean men. The honest sweat of toil, the honest dirt that comes with work, and the fresh smears and smudges on a boy's face, have a sort of accepted virtue. But stale dirt, and dirt of mind and dirt of morals are abhorrent in their contrast to cleanliness, and especially abhorrent to the inside kind of cleanliness, of which Epictetus further said: “The [first] and fundamental purity is of the soul.”² Some, no doubt, will be cynical on this subject. Some will say or subtly suggest that the laws and commandments concerning chastity and personal purity are old-fashioned, and can safely be set aside. But if they do so say, they deceive themselves, for there is this sure certainty: that sin, old-fashioned as it is to speak of it, is still followed by the costs and consequences. The law of cause and effect has not been repealed—even if some would say so. How blessed is the blessedness of cleanliness—of washing clean, of being clean, of thinking clean, of living clean—with cleanliness of person and cleanliness of soul; with the chaste and moral cleanliness of a young man or woman coming to marriage. This kind of cleanliness is at the very core of man's peace and effectiveness in life and quietness of conscience—the cleanliness of a man inside himself. In the words of Job, “he that hath clean hands shall be stronger and stronger.”³

“The Spoken Word”

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¹Luke 5:13.

²Discourses of Epictetus: On Cleanliness.

³Job 17:9.

had no time to think, for I had other surprises in store for me. Chief Nelle's message had gone out to the surrounding country, and more white Indians were coming into town from the mountains, the jungle rivers, and the smaller islands along the coast. Some were pure white, others were midway between white and brown. We took pictures of them and questioned them without reserve. . . .²⁰

Marsh and his group sailed to the next Indian village, Alligandi. The chief sent for them; thereupon they traveled on the river nearly to the Indian town. Marsh narrates the following events:

... As we dropped anchor, half a dozen canoes with white Indians in them came out to meet us. Among the crowd on shore were many more, women and girls as well as men and boys. . . .

... we saw many more white Indians in the street—whole families of them. The word had passed up the coast, and they were flocking in from the mainland. There were even more than in Portugandi. I was amazed and bewildered. . . .²¹

Eventually Marsh brought some of the white Indians of Darien to Washington, D.C., and kept them in the United States and Canada for several months to be studied by the scientists. He states:

However, in spite of their hesitancy to pronounce a final word on the "scientific composition" of the white Indians, the scientists' committee did formally announce, through Dr. Ales Hrdlicka, that the Tule People apparently were a practically pure-blooded remnant of the ancient first dynasty Mayas and also related anthropologically to the early coastal cultures of Peru, the Yuncas and the Chimú. This alone was of great scientific importance, for the original first-dynasty Mayas and the pre-Inca coastal Peruvians are now vanished races, overwhelmed and amalgamated by later conquering peoples.²²

After the scientists had studied the white Indians brought to Washington D.C., Marsh took them back to Darien.

The fact that the scientists pronounced the white Indians of Darien to be "a practically pure-blooded remnant of the ancient first dynasty Mayas" and early Peruvians is also very important to students of the Book of Mormon, because the Quiché-Mayas of Guatemala have left three written documents (books) which claim that their ancestors were Israelites.²³ Numerous claims are made in

(Continued on following page)

²⁰Ibid., pp. 203-204.

²¹Ibid., pp. 206-209.

²²Ibid., p. 221.

²³Popol Vuh (English version by Delia Goetz and Sylvanus G. Morley, Norman, Oklahoma, 1950); *The Annals of the Cakchiquels*, and *Title of the Lords of Tonicoque* (English version by Delia Goetz, Norman, Oklahoma, 1953).

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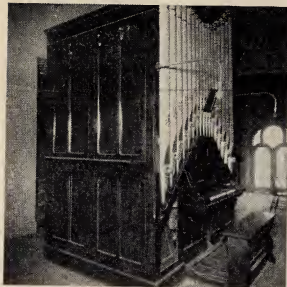
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Archaeology and the Book of Mormon

(Continued from preceding page)

these Mayan books and in their traditions which closely parallel Book of Mormon teachings; and so those who accept the Nephite record as a divine book can unhesitatingly identify the Mayas as being basically descendants of the Nephite-Lamanite peoples.

In summary, it should be kept in mind that on several occasions the Lord promised the Nephites through his holy prophets that their seed would never be completely destroyed but would be found among the Lamanites (Indians) forever.³⁰ These promises have been reaffirmed in latter-day revelation to the Prophet Joseph Smith, Jesus Christ even proclaiming that the gospel and "a knowledge of the Savior" would yet be taken "to the Nephites."³¹ It would be impossible to fulfil that promise if there were no Nephites remaining today. In consideration of these facts, the logical conclusion available to the writer is that the principal progenitors of the white Indians were the Nephites, whose history is delineated in the Book of Mormon.

³⁰1. Nepht 13:20-31; 2. Nepht 3:1-3.

³¹D. & C. 3:16-18; 2. Nepht 29:23-13.

(To be continued.)

The First Principles

(Continued from page 569)

that he is on the wrong road! But just the recognition that we have done wrong does not cause us to do right.

Recognition by John that he is on the wrong road must be followed by the second step, to regret that he has wasted both time and money. If he keeps going the same way, night will soon come, and he will be so far away from Salt Lake City that he might not be able to retrace his steps. But even regret does not stop his car which continues to carry him farther and farther away.

The third step is to resolve. John must resolve to stop the car, turn it around, and retrace his steps to where the error began.

The fourth step is restoring. John must then do that thing which he

THE IMPROVEMENT ERA

resolved to do—turn the car around and retrace his steps to the paved highway that leads to Salt Lake City. Even though John Smith repented of his error and is now continuing to his desired destination, he might never replace the money, time, and perhaps opportunity lost.

It has wisely been written: "If we resolve that tomorrow we shall live better, the resolution is in vain, for if we are too weak to begin now, our weakness tomorrow will have so increased that a chain is made into a cable."

The third step on this golden thread is the third principle and ordinance of the gospel, "Baptism by immersion for the remission of sins."

Elder J. Golden Kimball said: "What can God do for a man who is not honest? You may baptize him every fifteen minutes, but if he does not repent, he will come up out of the water just as dishonest as ever. What can God do for a liar who refuses to repent? Can the Lord save him? He can't claim salvation. Baptizing him in water will not settle the trouble, unless you keep him under."

We have three envelopes, all alike. The only difference is that one has no postage stamps; one has one stamp; and one has special stamps—air mail and special delivery. If they were dropped into a mail box, the letter with no stamps would be held back until postage stamps were provided; the one with one stamp would start its journey properly equipped; and the one with special stamps would be sent by air to a faraway country and receive the special privilege of special delivery. The envelopes all left the same stack at the same time, each having completed its mission there.

And so it is with the ordinance of baptism. Some people may neglect completely the ordinance of baptism; they are the ones that will be held back. Some may take upon themselves the ordinance of baptism, and they will reach their destination; but those who take upon themselves the ordinance of baptism and other ordinances are the ones who will reach their prized destination with the least difficulty, for baptism is the door into the kingdom of God.

Fourth, on this golden thread is the laying on of hands for the gift of the Holy Ghost. What a wonderful thing it is for us to receive the

(Continued on following page)

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The First Principles

(Concluded from preceding page)

Holy Ghost! Moroni said, "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.)

On one occasion the Prophet Joseph Smith was in Washington talking to the president of the United States, President Van Buren. The President said to the Prophet Joseph Smith, "What is the difference between you —(meaning the Church he had just founded under the inspiration of God)—and the rest of this Christian world?" The Prophet Joseph answered that question in one sentence, "We have the Holy Ghost."

A verse that combines the four steps is in Second Nephi, "And he commandeth all men that they must repent, and be baptized in his name,

having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God." (2 Nephi 9:23.)

I have now illustrated the four principles and ordinances of the gospel on this golden thread; we can see that they are placed in their proper position, and that man must live one fully before he can progress to another. "... first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

May we follow these principles and ordinances of the gospel on this golden thread, for if we do they will keep us in the path of righteousness and will help us to gain exaltation in our Heavenly Father's kingdom.

Alberta Marks Her Golden Years

(Continued from page 568)

Temple; and an infant son, Joseph Young Card, later a bishop and a president of the Western Canadian Mission; John A. Woolf, his wife Mary and their children, John W. Woolf, later member of Alberta's first legislature, Jane E., Mary L., Simpson A., Wilford, and Milton; E. R. Miles and wife; J. A. Hammer and wife; John Merrill; Thomas R. Leavitt, wife, and their children Orpha, George, Jerry, and Maggie; Johannes Anderson, wife and five children; Samuel Matkin, wife, and son Henry; George L. Farrell and wife; Robert Daines, Andrew L. Allen, and son Warren; Jonathan E. Layne; Mark Preece, and son Franz.

Typical of pioneer LDS settlements, a church and school were built, and a co-operative store and essential industries such as a gristmill, cheese factory and shingle mill, started. Logs were used for building. A post office was opened in 1892. President Card was made the first mayor of the new town. Chauncey E. Snow, a son of President Lorenzo Snow, started the first bank. And so it was that the new settlement grew and others were established to form in 1895 the Alberta Stake of Zion with Charles Ora Card as its president.

North of the settlement was the Blood Indian reserve. The great Chief Red Crow, who had signed the Blackfoot Treaty of 1877 on behalf of

his tribe, met President Card in council, and a pledge of peace was made that has never been broken. The Bloods are today the wealthiest Indian tribe in Canada and will likely be among the first to receive full citizenship rights.

From this beginning the Canadian colonies grew in prominence. Now four stakes are functioning: Alberta Stake of Cardston; Taylor Stake with headquarters in Raymond, the first president of which was the noted pioneer leader Heber S. Allen; Lethbridge Stake with Elder Hugh B. Brown, Assistant to the Council of the Twelve, as its first president; and Calgary Stake with Elder N. E. Tanner, former Alberta minister of lands and mines, as its president. The Western Canadian Mission has its headquarters in Edmonton with Elder Scott Zimmerman as president.

Soon after the settlement of Cardston, a delegation from the colonies, Elders Francis M. Lyman and John W. Taylor of the Council of the Twelve, and President Card journeyed to Ottawa. There they met the noted statesman and nation-builder Sir John A. Macdonald, prime minister. Pledges of loyalty were given by the Church representatives and certain concessions were given by the dominion government.

In December 1891, an agreement was made by the Galt interests with Elder Taylor and President Card for

THE IMPROVEMENT ERA

the sale of 700,000 acres of land to the Church for settlement, the deal based on the building of an irrigation canal to water the land. The covering agreement for the building of this canal was made with the First Presidency in Utah in the summer of 1898 and the first sod on the "Big Ditch" was turned at Kimball on the St. Mary River in September, President Card plowing the first furrow. This was the start of the irrigation era in Western Canada.

With the water ditch and men from Utah in rubber boots and with shovels in their hands—something new to Alberta—came the beet sugar industry. And again, to Utah the Canadian West looked for its introduction in this country. During the colonization movement into Canada at the turn of the century, "Uncle Jesse" Knight and his sons, William and Ray, of Provo, Utah, became interested in the new country and its possibilities for investment. "Uncle Jesse" believed moreover in using his great wealth to aid his brethren in the Church, and when he feasted his eyes on the rich prairie lands of southern Alberta, he visualized the growth that came in later years. The Knights acquired large land holdings from the Galts, stocked it with cattle, and agreed to build a sugar factory at a new settlement staked between the already growing communities of Magrath and Stirling.

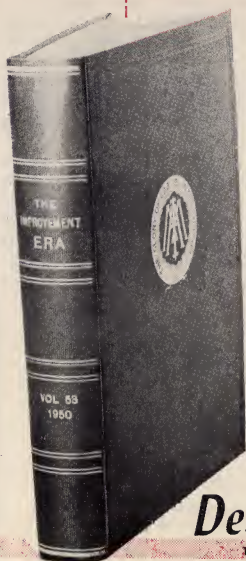
And so it was that "on August 11, 1901, in the forenoon, Elder John W. Taylor, Charles O. Card, Jesse Knight, George H. Brimhall, Charles McCarthy, and about 150 others gathered on the bald prairie on a spot where the Knight Sugar Company factory was subsequently built, and started the movement from which Raymond has been founded." This quotation is from the Church records of the founding of Raymond and subsequently the Taylor Stake of Zion. In the afternoon of that same day, the Church leaders and others gathered round a huge buffalo skull, and the new townsite was dedicated by President Card and called Raymond, in honor of "Uncle Jesse" Knight's eldest son, Ray Knight, one of the most colorful stockmen in the ranching annals of Western Canada.

President Edward J. Wood of the Alberta Stake and also the first president of the Alberta Temple at Cardston—the first temple built by the Latter-day Saints outside the domain

(Continued on following page)

AUGUST 1955

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Alberta Marks Her Golden Years

(Continued from preceding page)

of the United States—approached the Church in 1906 to buy the Cochrane Ranch as a colonization project. This spread of 65,500 acres of deeded land lay northwest of Cardston between the Belly and Waterton rivers. The purchase of the property (the stock was not included in the deal) was made that year, Presidents Joseph F. Smith, John R. Winder, and Anthon H. Lund signed the agreement on behalf of the Church at a price of five dollars an acre. Later, the United

Irrigation project was carved out of the Cochrane Ranch lands and settled by Church families, part of the Alberta Stake today. However, the Church still owns and operates the historic Cochrane Ranch, one of the most famous cattle outfits in its day in the West.

In addition, the holdings include the Knight Ranch, formerly the Kirkaldy, south of Raymond. In Canada, these with the old -K2, also started by the Knights, are known as the Mormon Church ranches. They com-

prise an interesting and profitable Church enterprise. Revenue derived goes into general Church funds to assist in financing Church operations, building projects, the temple, missions, and the like, for the Church is growing in Canada (about twenty thousand members now in Alberta) as it is in the rest of the world. The ranches are not operated as a Church welfare enterprise.

Thirty thousand acres of the old Cochrane property was retained for ranching purposes by the Church. The home place with modern buildings is twenty-five miles west of Cardston, attractively situated at the foot of the Rockies near Waterton Lakes National Park. A beautiful and typical Canadian ranch, it was chosen by the National Film Board as the setting for its cattle picture, *Corral*, directed by Colin Low, a rising young Latter-day Saint film producer of Ottawa, and son of Gerald Low, foreman of the Cochrane Ranch.

That beloved dean of Church leaders in Canada, Edward J. Wood, now a stake patriarch, was manager of the ranch for a number of years. J. R. Frodsham, formerly of Brigham City, Utah, has been manager since 1930, with his office in Cardston. The ranches operate under the Alberta Stake of Zion, a Canadian corporation, and all business clears through the Presiding Bishop's office, approved by the First Presidency. Presiding Bishop Joseph L. Wirthlin has direct charge of the Church ranch business in Canada and has often joined the cowboys on the range at round-up time. The ranches are close to his heart. The ranch hands delight to call him the "Cowboy Bishop."

Twenty-seven hundred acres of the Cochrane Ranch have been cultivated and are used for growing supplementary feed. There is a herd of some thirty-seven hundred Hereford cattle on the place, the mother ranch for the two spreads added later—the -K2 near Wolford, bought in 1947 and consisting of 11,000 acres affording good summer pasture; and the Kirkaldy acquired by the Church in 1948. The latter was renamed the Knight Ranch, honoring the memory of "Uncle Jesse" Knight, at the suggestion of President David O. McKay. Both these ranches were purchased from the McIntyre Ranching Company, founded by the Salt Lake McIntyres in the early days of Alberta settlement.

The Knight Ranch consists of
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81,000 acres with 3,000 acres of tillable land, part in alfalfa. Grain and feed crops are raised on the property, and the ranch will soon have its own private irrigation unit supplied from the annual spring runoff. This ranch, set back in the rolling Milk River Ridge country, has about 90 miles of fence, 22 separate fields and carries some 3500 head of cattle. S. M. Lybbert is foreman of the big Knight spread.

As many as 10,000 cattle stock the ranches at times. At present 160 head of registered purebred Herefords are based at the Cochrane Ranch. Some 2800 tons of native hay and timothy are taken from Cochrane Ranch lands yearly as it is first class grass country. Around 3,000 calves are marketed each fall usually going to eastern Canada feedlots to be turned off as finished market cattle. All ranches have an abundance of water, the Cochrane having a number of lakes, two creeks, and two rivers.

The Latter-day Saints and their record of achievements occupy a vital place in the Alberta Jubilee mosaic. In noble beauty the Alberta Temple at Cardston, with Edward L. Smith as its president, stands a symbol of the permanency, strength, and faith of the Latter-day Saints in the Dominion of Canada.

The Tabernacle Choir

(Concluded from page 565)

have limited the surging flood of gratitude.

Paderewski once said, "The Mormon Tabernacle Choir is a magnificent and imposing chorus. Their singing is wonderful."²

On another occasion, John Philip Sousa made the following comment: "I have heard most of the choirs and large choruses of the country, and played with them. Certainly the Mormon Choir is the best trained of any in the United States. . . ."³

²Scrapbook on Salt Lake Tabernacle Choir's activities, Church Historian's Office, Salt Lake City, Utah.

³*Ibidem.*



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Melchizedek

Priesthood and Elders

INTRODUCTORY STATEMENT

THE ARTICLES on the "Melchizedek Priesthood Page" of the last two issues of THE IMPROVEMENT ERA have stressed the importance of the keeping of God's commandments by those who are candidates for the Melchizedek Priesthood and also by those who are bearers of that priesthood. Bishoprics throughout the Church were urged to work diligently and faithfully with boys and men who hold the Aaronic Priesthood in their efforts to prepare them for the reception of "The Holy Priesthood after the Order of the Son of God."¹ And again, stake presidencies were urged to ordain to the Melchizedek Priesthood only those brethren who have qualified themselves for this great blessing by keeping God's commandments.

Certainly it is not only desirable but the purpose of the Church in the latter-days to make the Holy Melchizedek Priesthood available to every male member; but, since that priesthood is so sacred and of such great value in preparing its holders for exaltation, only those who would profit by its gifts and show a willingness to magnify their callings should have it bestowed upon them.

Those men who hold the Aaronic Priesthood but have not qualified for the Melchizedek Priesthood by keeping God's commandments should be worked with continuously by those in positions of leadership with the hope of preparing them for the marvelous blessings of the higher priesthood.

ONE PRIESTHOOD ONLY

First—One Priesthood

There is one priesthood only in the heavens and on the earth: and that priesthood is "The Holy Priesthood after the Order of the Son of God"; or as it is more commonly known today, the Melchizedek Priesthood. It is the power of the Eternal Father,

operating through his only begotten Son, by which all of the works of righteousness are performed in the heavens and throughout the Church and kingdom of God here on the earth. It is by this authority alone that men speak and act in the name of the Savior for the salvation of the human family. In modern revelation the Lord proclaimed the eternal nature of the priesthood, stating:

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.²

A similar declaration was made in Hebrews (Inspired Version), in speaking of Melchizedek's ordination. To quote:

For this Melchizedec was ordained a priest after the Order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.³

Second—Aaronic Priesthood, an Appendage of the Melchizedek Priesthood

Both the Bible and the Doctrine and Covenants speak of two priesthoods in the Church, namely, "the Melchizedek and Aaronic, including the Levitical Priesthood."⁴ In reality they do not constitute two separate priesthoods but only one, since all of the authority and power of God is resident in the Melchizedek Priesthood and the Aaronic is an appendage to that higher priesthood. Thus we are informed that these two divisions or grand heads—Melchizedek and Aaronic or Levitical Priesthood—are not separate but coherent parts.⁵ The duties and authorities of each touch and unite in their workings and thereby become the means to forward God's purposes as contained in

his great plan of salvation. The Prophet Joseph Smith has made this clear in the following quotation:

There are two Priesthoods spoken of in the Scriptures, viz., the Melchizedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.⁶

PRIESTHOOD AND OFFICES IN THE PRIESTHOOD

First—Offices in the Priesthood

Appended to and growing out of the Melchizedek Priesthood are various offices; however, it is definitely understood, according to the teachings of the Prophet Joseph Smith, that the Melchizedek Priesthood embraces all offices and authority in the priesthood. This is clearly stated in modern revelation.⁷ Dr. John A. Widtsoe gave the purpose of these offices as follows:

This authority of priesthood is designed to assist men in all of life's endeavors, both temporal and spiritual. Consequently, there are divisions or offices in the Priesthood, each charged with a definite duty, fitting a special human need.⁸

Since the work assigned to the Church is so varied and extensive, it was necessary for the Lord to devise a division of labor among those who hold the priesthood. This was accomplished through establishing the offices in the priesthood.

In the Melchizedek Priesthood there are six offices, namely:

First, the elder, who is a standing home minister; second, the seventy, who is a traveling minister; third, the high priest, who is to administer in spiritual things and to preside as his calling in the Church requires; fourth, the patriarch, a high priest, who seals blessings upon the members of the Church; fifth, the apostle, who is a traveling coun-

¹Teachings of the Prophet Joseph Smith, edited by Joseph Fielding Smith (Salt Lake City, 1942), pp. 166-167.

²D & C 107:5.

³John A. Widtsoe, *Program of the Church* (Salt Lake City, 1938), p. 139.

⁴Ibid., 84:17.

⁵Hebrews 7:3, Inspired Version.

⁶D & C 107:1.

⁷Ibid., 107:1-6.

⁸D & C 107:3.

Priesthood

cilor, and special witness of the name of Jesus Christ in all the world; and sixth, the presidency of the High Priesthood, who have the right to officiate in all the offices of the priesthood.⁹

The offices of the Aaronic Priesthood are: deacon, teacher, priest, and bishop; the latter also holds the Melchizedek Priesthood. J. B. Keeler explained the offices of the priesthood as follows:

The offices are not parts of the Priesthood, as is sometimes erroneously said. Office means the service or duty to be performed; that is, a definite line of work to be followed. It is not correct to say that a person holds the Priesthood of Deacon, or the Priesthood of Teacher. Say rather that he holds the office of Deacon, or the office of Teacher.¹⁰

President Joseph F. Smith explained this principle aptly as follows:

There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood.¹¹

Second—Importance of Each Office in the Priesthood

It is essential that all holders of the priesthood recognize the importance of the priesthood and also the value of the various offices in the priesthood. It should be remembered that the Savior placed the various offices in the Church for the purpose of building up the kingdom and performing all of the works of the Lord in righteousness. Every office in the priesthood is of great importance. In regards to their importance, President Joseph F. Smith declared:

I believe it to be the duty of the Church to recognize and acknowledge every man who holds an official position in it, in his sphere and in his calling. I hold to the doctrine that the duty of a teacher is as sacred as the duty of an apostle, in the sphere in which he is called to act, and that every member of the Church is as much in duty

bound to honor the teacher who visits him in his home, as he is to honor the office and counsel of the presiding quorum in the Church. They all have the priesthood; they are all acting in their callings, and they are all essential in their places, because the Lord has appointed them and set them in his Church. We cannot ignore them; or, if we do, the sin will be upon our heads.¹²

When one keeps the foregoing in mind, he is easily convinced that the Lord desires that each man should learn his duty and function in his office in the priesthood faithfully for the salvation of souls and the building of Zion.

THE TERM "ELDER"

First—The General Use of the Term Elder

The term *elder* is used in a general way in the Church to refer to any degree of the Melchizedek Priesthood. Thus, we often hear an apostle spoken of as an elder. So it is with the seventies and the high priests or sometimes even with the patriarchs. The general title of *elder* is often applied to brethren holding various offices in the priesthood in giving an account of their labors.

Second—The Specific Usage of the Term Elder

The term *elder* is also used in a specific sense in which it is applied to the first office in the Melchizedek Priesthood; thus the office of an elder comes under the priesthood of Melchizedek.¹³

OFFICE AND CALLING OF ELDERS

First—Age of Ordination to Melchizedek Priesthood and Receiving the Office of Elder

On November 29, 1934, the First Presidency of the Church wrote the following:

We hereby approve the Twelve's recommendation in letter of September 29, that a definite time be fixed for the ordaining of priests to the office of elder in the Mel-

chizedek Priesthood, and that this age be nineteen.¹⁴

Second—The Ordination

The bestowal of the Melchizedek Priesthood and the office of elder comes under the direction of the stake presidency. The stake president may perform the ordinations; or invite one of his counselors to do so; or authorize the high counselor who is serving on the stake Melchizedek Priesthood committee as contact man for the elders' quorums to do the ordaining or even other qualified and worthy persons may be authorized by the stake president to perform these ordinations.

Third—Calling of Elders

The elder is a standing minister to the Church, being appointed to render spiritual services. Since he is a holder of the Melchizedek Priesthood, he has the authority to perform the works of the Aaronic Priesthood. It is his duty to confirm those who are baptized "by the laying on of hands for the baptism of fire and the Holy Ghost."¹⁵ He may be assigned to ordain other elders, priests, teachers, and deacons; anoint the sick by the laying on of hands; preach the gospel at home and abroad; and administer the ordinances thereof. When so directed, the elder is authorized to conduct meetings.¹⁶ Also, when authorized, an elder has the right to officiate in the place of a high priest when the latter is not present and when duly authorized. The high priests and elders are to administer in spiritual things, agreeable to the covenants and commandments of the Church; and they have the right to officiate in these offices of the Church when there are no higher authorities present.¹⁷

In the words of President Brigham Young:

It is the right and privilege of every Elder in Israel to enjoy the Holy Ghost, and the
(Concluded on page 599)

⁹*Ibid.*, pp. 111-112.

¹⁰J. B. Keeler, *Latter Priesthood and Church Government* (Salt Lake City, 1929), p. 28.

¹¹Joseph F. Smith, *Gospel Doctrine* (Salt Lake City, 1949), p. 148.

AUGUST 1955

¹²*Ibid.*, pp. 163-164.

¹³*Id.* & C. 107:7.

¹⁴Rudger Clawson, *Book of Decisions*, signed by Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay, First Presidency (Nov. 29, 1934), cited in *Witness*, op. cit., p. 113.

¹⁵*Id.* & C. 20:41.

¹⁶*Ibid.*, 107:11-12.

¹⁷*Ibid.*, 107:11-12.



The Presiding

Is This Boy In Your Ward?

DURING the week, a clean-cut young man, bearing the Aaronic Priesthood, came into the office of the Presiding Bishopric and wanted to know how he could get the individual awards he had earned during each of the last four years and how he could obtain the new Aaronic Priesthood pin.

He and his pals had asked their Aaronic Priesthood leaders about their awards several times with no results. He came to see the Presiding Bishopric to see what they could do about it.

Four years he had waited! Four years he had been disappointed! Why?

Is he in your ward? Is there any boy in your ward feeling the same way for the same reason?



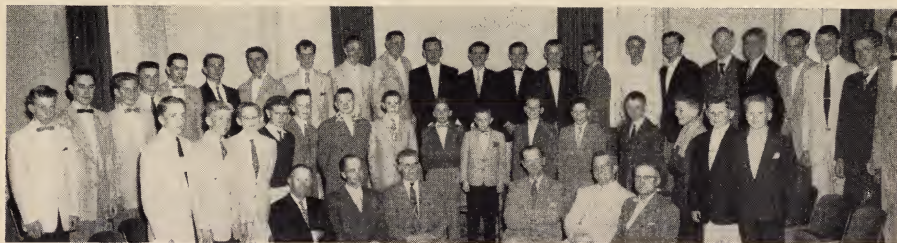
PRIESTS ESTABLISH AWARD RECORD

Seventy-six percent of the priests in the Lehi Fourth Ward, Lehi (Utah) Stake, qualified for the individual Aaronic Priesthood award for 1954. They are also hoping to establish a perfect record of attendance at priesthood and sacrament meeting for 1955.

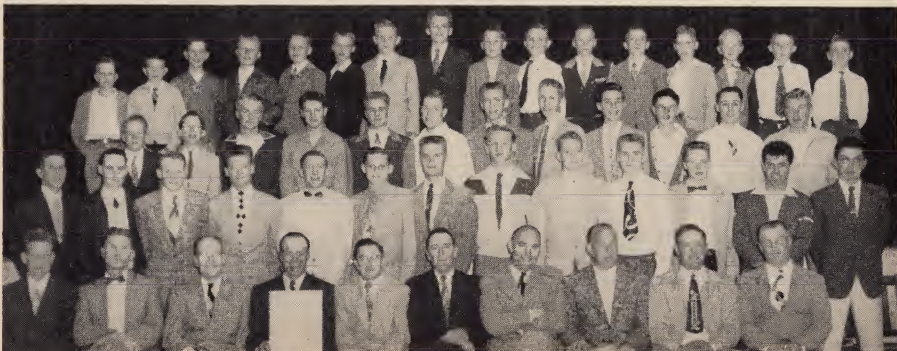
Bishop Grant Christofferson, right front, takes his rightful place as president of the priests' quorum.

A. Kelsey Chatfield, quorum adviser, is devoted to his calling and to his young men.

HYRUM THIRD WARD, HYRUM (UTAH) STAKE, QUALIFIES NINETY PERCENT FOR INDIVIDUAL AARONIC PRIESTHOOD AWARD



ST. JOHNS WARD, ST. JOHNS (ARIZONA) STAKE ESTABLISHES HIGHEST RECORD (75%) IN INDIVIDUAL AWARDS IN WARD'S HISTORY



Bishopric's Page



Prepared by Lee A. Palmer

Ushering Needs Added Emphasis

It is a delight to attend our meetings and find courteous, well-trained ushers on hand to assist in making the people comfortable.

It has been consistently suggested that ordained teachers be given the responsibility of ushering in our ward meetings, particularly in Sunday School and in sacrament meeting.

Strangers often come to our Sunday Schools and, unless an usher is on hand to conduct them to the section where their class or age group is seated, they are confused and often quite embarrassed. Aaronic Priesthood bearers serving as ushers during Sunday School should know the place in the chapel to be occupied by each class or group in order that courteous and prompt assistance may be rendered to all, and particularly to those who are uncertain as to where they should sit. Aaronic Priesthood leaders should work in close co-operation with the Sunday School superintendency in working out the details for ushering during Sunday School.

Ushers serving the people attending sacrament meeting should inquire of those desiring assistance as to where

they prefer to sit and then proceed to help them find accommodations in that area.

Ushers should not feel it is their duty to show everyone to a seat. Often, people prefer to go by themselves to the place of their choice. Ushering is a courteous service primarily provided for crowded meetings, to welcome strangers, and to seat the people in areas assigned to their respective classes or groups.

Ushers should never overlook the opportunity to assist those who are physically handicapped. Persons in wheel chairs, for instance, may need special assistance in getting into, and out of, the chapel. And if they are strangers, they will probably want to know where it is suggested they may sit comfortably in their wheel chairs. Then there are those who may have difficulty in hearing and would like to sit close to the front but who may feel timid in going to a front seat unless escorted by a courteous usher.

It is recommended that more attention be given to adequate and well-planned ushering during our meetings.

Time, Tact, Patience

Essential in Ward Teaching

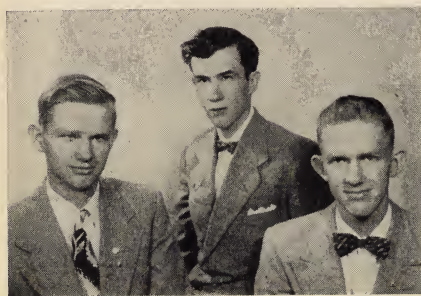
TIME, TACT, AND PATIENCE are vital features of successful ward teaching.

Time is indispensable because the objectives of the program cannot be accomplished without it. Some ward teachers become discouraged because they are unable to change the attitude of inactive members promptly. They forget that in many instances inactivity came about through a time-consuming process involving weeks, months, and even years. With time as one of the primary factors leading up to inactivity, it would be impractical to expect overnight reformation from those so long inactive. There are exceptions, it is true, but in most instances it takes time to change the thinking and habits of the inactive. Repentance is something that should be pondered. There should always be time for deliberation. There is danger if repentance is unduly hurried.

Tact is fundamental because it opens the door to more pleasant relationships. It supplies the ability for ward teachers to conduct themselves skillfully, saying or doing nothing which will give the slightest offense. This sympathetic power permits discussion of delicate matters with complete understanding. Tact is a combination of virtues consisting of sound judgment, good common sense, and a kindly, tolerant feeling toward others. Tact is an element of love. Paul in his analysis of this outstanding virtue declared good behavior to be one of the chief components of tactfulness. (I Cor. 13:5.)

Patience, too, is a desirable quality of character—a virtue that ward teachers need to cultivate. Always there are those who want to wait, to delay, or to postpone. Regardless of repeated disappointments, ward teachers should remain gracious. To exhibit frustration after one or even a series of reverses is to show poor taste. The ability to maintain complete composure and calmness in the face of defeat demonstrates the strength of patience. Displaying annoyance at failure to accomplish personal objectives frequently destroys further opportunities to teach those whose habits and religious philosophies do not conform with Church standards and doctrines.

It takes a combination of time, tact, and patience to teach effectively.



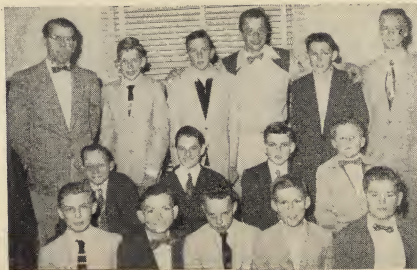
THREE BROTHERS
EARN SEVEN
AWARDS EACH

Dean, Jack, and Don Peterson, left to right, Fillmore Third Ward, Millard (Utah) Stake, have each earned seven individual Aaronic Priesthood awards, one for each of the seven years they were in the Aaronic Priesthood program.

LENNOX WARD DEACONS, Inglewood (California) Stake, set perfect attendance record at priesthood and sacrament meetings after trying for two years—a good example in persistence.

Harold Anderson, faithful quorum adviser, stands at the left on the back row. Credit is also given to Charles Griffin, Sr., secretary of the ward committee for his loyalty and full co-operation.

AUGUST 1953



Today's Family-

Let's Cook Czech

With Martha Roubicek

by Allie Howe

GOD PREPARED the way for us! For many years we prayed to come to America and to the temple, but the Nazis came, and then others; we lived in fear all the time. It's a miracle that we are here, but God made it possible. Everything was to be as it is. He blessed us that we could enjoy this great freedom. It is so wonderful to be here. We are so grateful. No matter what kind of trouble we have, we say, 'It is so wonderful to be here!'

Colored by her charming Czechoslovakian accent, those were the enthusiastic, yet humble and sincere sentiments of Martha Roubicek as she told of the struggle of her family, of the Church, and of the Saints during World War II.

Hers is a firsthand account of seeking shelter in dark, damp dugouts during the raging conflicts in the streets of Prague; of her twenty-one-year-old husband directing the Czech Mission, keeping personal contact with the Saints throughout the mission during the fearful years of the war, and of his receiving providential protection during bombing attacks. To hear her story and to sense the humble gratitude of the Joseph Roubicek family is an inspiration.

Martha tells of the remarkable manner in which the way was finally opened for her family to come to the "land of freedom and promise—to the temple of the Lord," and her appreciation of these blessings increases when she remembers that they were among the last few Czechs allowed to migrate from that country. Leaving loved ones and personal properties behind, all that the Joseph Roubiceks brought with them were memories, talents, and their testimonies.

Among their memories were some special Czechoslovakian recipes.

Martha was most surprised at the hustle with which American cooks

prepare their meals. "In Czechoslovakia," she explains, "meal preparation is one of the biggest events of the day, and much time and effort is given to cooking." She thinks that is why the Czechs are known as such good cooks. "Food is much heavier than here, for the Czechs eat many potatoes, noodles, rice, and other starches. Perhaps," Martha smiled, "that is why we don't have so many streamlined figures over there." There are reasons for the starchy foods, one of those reasons being that in Czechoslovakia there are few vegetables and fruits out of season. There are no canneries there. Consequently, in America vegetables and fruits are a glorious treat to the Roubiceks.

There are other differences in the cooking which have been a problem to Martha: American flour is of a different consistency; the butter is salted rather than sweet; the measurements vary; and all in all Martha claims she has had some difficulty adapting some of her favorite home-country recipes. But her apologies are unnecessary because her dinners are always in demand, and Martha is well-known as one of those "good Czech cooks."

In discussing Czechoslovakian menus and recipes, Martha pointed out that comparable to America's traditional turkey dinner is the Czech roast pork, *knedliky*, and sauerkraut. Her recipes for this traditional meal follow, but in suggesting them Martha said she was not a sauerkraut lover, so she has developed her own special recipe for a not-so-sour sauerkraut. Each of her recipes has her individual manner of preparation and a very special appeal. She also has her own recipes for what she called "cauli-



Martha Roubicek

flowered chicken on rice," and another variation, "paprika chicken." Each of these is especially tasty served with the famous Czechoslovakian *knedliky*.

Roast Pork

Prepare as usual the roast pork, but sprinkle caraway seeds over the roast, and baste frequently. When roast is cooked, spoon off the top grease and add to sauerkraut (see recipe). For a Czechoslovakian specialty, put the top grease in a container, refrigerate until set, spread on rye bread, sprinkle with a little salt, and serve. After spooning away the top grease, make a pan gravy (without flour) of the meat juices and water; pour in gravy boat, and use on *knedliky* as desired.

Knedliky (Czech Dumplings) Recipe for four

- 2½ cups flour
- 1 teaspoon baking powder
- 1 teaspoon salt
- 2 egg yolks
- 1¼ cup milk or water
- 9 slices white bread (not too fresh)

Mix egg yolks and milk together. Add to sifted dry ingredients. If necessary add more milk. This should make a medium stiff dough almost the consistency of bread dough. Mix with wooden spoon for fifteen minutes or until dough does not stick to spoon, and let stand for 30 minutes.

Cut the bread into ½ inch squares, brown in frying pan with butter or margarine until crisp. Combine dough and bread squares and mix thoroughly.

Put dough on floured board and form into balls the size of hands clenched together.

Fill the largest pan available with water just about two inches from the top. Add 2 teaspoons salt and bring to a hard boil. Add *knedliky* balls and reduce heat to a gentle boil for 20 to

(Concluded on page 598)

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KNOW YOUR LDS COOKS

(Concluded from page 596)

25 minutes. At least four or five quarts of water are required as the balls will swell. Too much water cannot spoil the balls, but too little will. When cooked, cut immediately into 1½ inch slices, using white thread to avoid crushing. Cover with butter and serve at once. As Martha said, "The guests can wait for the *knedliky*, but the *knedliky* cannot wait for the guests."

Roubicek Sauerkraut

(Special recipe for a sweeter sauerkraut)

- 1 medium head sweet white cabbage
- 1 teaspoon caraway seeds
- 1 No. 1 can sauerkraut
- 2 small onions (diced)
- 1 teaspoon salt
- 1 tablespoon sugar, or more to suit taste
- 1 teaspoon shortening or pork roast grease
- butter

Chop the cabbage, add caraway seeds, and cook in small amount of water until it begins to become tender. While this is cooking, place canned sauerkraut in a pan, add two small diced onions which have been sautéed in butter, and simmer. When cabbage is ready, drain, add to sauerkraut and its juices, season with salt and sugar, and add shortening. Simmer together until cabbage is cooked and serve with roast pork and *knedliky*.

Cauliflowered Chicken on Rice

- 1 frying chicken
- 1 medium head cauliflower
- 2 tablespoons butter
- flour
- mace (to taste)
- rice
- salt

Boil chicken in about two quarts of water until tender but not completely cooked. Cook cauliflower separately in a minimum amount of salted water until it begins to soften.

When chicken is tender, remove from pan. Add butter and flour gravy thickening and the cauliflower water to the chicken juices and boil without covering for 20 minutes. If necessary add a little more flour. Season with mace, salt, and pepper, to taste.

Cut the chicken meat from the bones and drop the pieces in the gravy. Add small cauliflower rosebuds and boil for about 10 minutes. Let stand for an hour for better seasoning. Heat again and serve over rice, noodles, or *knedliky*.

Paprika Chicken

- 2 small onions
- ½ lb. butter or margarine
- 4 teaspoons paprika

- 1 frying chicken
- 1 cup milk gravy thickening
- rice, noodles, or *knedliky*

Add chopped onions to melted butter; sauté about five minutes or until onions have acquired a yellowish color. Add paprika. Cut chicken in pieces and place on top of onions. Add a small amount of water, and as it boils away add more, and continue to do so until chicken is tender. When chicken is ready remove from the pan and add water and milk gravy thickening to chicken juices. If desired, strain onions from pan juices before adding thickening, but onions will give extra flavoring. Add more paprika if desired. Return the pieces of chicken to the gravy and let simmer for about ten minutes. Serve over rice, noodles, or *knedliky*. For additional flavor for rice, cook with a whole small onion in which has been placed two or three whole cloves.

Serve this paprika chicken with green beans, beets, or other vegetables that are not sweet. The menu may be completed with a light jello salad or dessert.

Although Martha admits that there is a close relationship between a man's heart and his stomach, she claims that had it not been for a small branch MIA in Czechoslovakia she might not have met her Joseph. She had been baptized only a short time before she met this handsome young investigator at an MIA meeting, and she knew he was the answer to her faithful prayers. Today Martha and Joseph Roubicek are proud of their two daughters, Eva and Daniela, aged 13 and 10, and their American-born infant son, now three months old. When Martha's boy was first placed in her arms she said, "God bless you, little missionary."

The Roubiceks live in Midvale, Utah, where Joseph has built them a home of their own. There they have participated in ward genealogical and Relief Society work, and treasure the memories and count the blessings of their time spent in presiding over the Czechoslovakian Mission.

"Everything I have prayed for and hoped for has come to be. I have so wonderful a husband and family and home, and now even a little son. And to have this great freedom—to be here in America—to be able to go to the temple! I don't deserve such happiness."

Such sincere humility and honest gratitude is the Martha Roubicek recipe for happiness.

THE IMPROVEMENT ERA

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MELCHIZEDEK PRIESTHOOD

(Concluded from page 593)

light of it, to know everything which concerns himself and his individual duties, but it is not his right and privilege to dictate to his superior in office, nor to give him counsel, unless he is called upon to do so, then he may make suggestions.¹⁸

Also, President Joseph F. Smith made the following suggestions regarding elders:

It is the duty of this body of men [the elders] to be standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes; to labor and administer at home; and to officiate in any calling that may be required of them; whether it be to work in the temples, or to labor in ministry at home, or whatever it be to go out into the world, along with the seventies, to preach the gospel to the world.¹⁹

Defining some of the duties of elders, we read the following in the Doctrine and Covenants:

... which quorum is instituted for standing ministers; nevertheless they may travel, yet they are ordained to be standing ministers to my church, saith the Lord.²⁰

Fourth—Functions Rest on Jurisdiction and Authorization

Although an elder, through right of having received the Melchizedek Priesthood and having had bestowed upon him the office of an elder has the right to perform all the works pertaining unto that office, he cannot go ahead and perform those works pertaining unto that office unless he receives the proper authorization; for example, an elder has the authority to baptize, but in the ward of the

Church he may not perform this ordinance unless authorized by the bishop of the ward; while in the mission field he receives his authorization from the president of the mission. The authorization is necessary from those two parties because the bishop holds the keys of the priesthood in his ward—which keys are the directing power—while the president of the mission holds the keys of the priesthood in his mission. It is necessary for elders to receive authorization for each assignment from those who hold the keys. The presiding authorities or presidencies in priesthood quorums are the ones who hold the keys of priesthood of those quorums; thus, keys go with presidency. It is necessary to have only certain people in the Church possess directive power or keys so that order may be preserved in the numerous activities of the kingdom. President Joseph F. Smith explains as follows:

The leading fact to be remembered is that the priesthood is greater than any of its offices; and that any man holding the Melchizedek Priesthood may, by virtue of its possession, perform any ordinance pertaining thereto, or in connection therewith, when called upon to do so by one holding the proper authority, which proper authority is vested in the President of the Church, or any whom he may designate. Every officer in the Church is under his direction and he is directed of God. He is also selected of the Lord to be the head of the Church and so becomes when the priesthood of the Church (which includes its officers and its members) shall have so accepted and upheld him. (D. & C. 107:22.) No man can justly presume to have authority merely by virtue of his priesthood . . . for in addition, he must be chosen and accepted by the Church.²¹

²¹Joseph F. Smith, *op. cit.*, p. 174.

TWO VIEWS OF CHURCH HISTORY

(Continued from page 571)

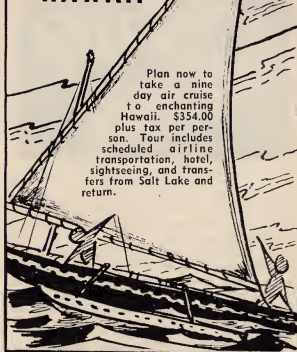
dust . . . we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." (See *ibid.*, 10:10.) After they have had their chance, the apostles' business with them is over. "... ye shall be brought before rulers and kings for my sake, for a testimony against them . . . and ye shall be hated of all men for my name's sake: . . ." (Mark 13:9-13.) "Ye are witnesses for me . . . unto the uttermost part of the earth." (See Acts 1:8), for "... repentance and remission of sins should be preached in his name among all

nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24:47-48.) (Italics author's.)

THE PASSING OF THE CHURCH:—But even if the apostles were to suffer the same rejection and death as the master, is not the gloom of the "second act" relieved by the survival of the church? What of the "little children" whom they taught? Alas! they are given the same promise of extinction; they, too, are required to "endure to the end" and are given the same comfort and promise—eternal life. "If any man will come after

(Continued on following page)

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TWO VIEWS OF CHURCH HISTORY

(Continued from preceding page)
me," he must lose his life. (See Matt. 16:24, 25; Mark 8:34, 35; Luke 9:23, 24.) The whole church—not just the apostles—are to be "partakers in Christ's sufferings" in a physical sense, and receive the incorruptible inheritance "reserved for you in heaven, and receive the end (reward) of your faith, the salvation of your souls." (See I Peter 1:5.) "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. . . . (Ibid., 4:1.) What the saints can look forward to here is "necessities, distresses, stripes, imprisonments, tumults, fastings." (II Cor. 6:4-5.) The exhortation to the Saints is all for a last-ditch stand; they are to "take the prophets for an example of suffering affliction and patience," with the only hope of relief in the coming of the Lord. (See James 5:10.) They must work in the limited time they have here, "while it is called To day; . . . For we are made partakers of Christ, if we hold . . . unto the end; . . ." (Heb. 3:13-14.) ". . . whose house are we, if we hold fast . . . firm unto the end" (v. 6). (Italics author's.) When the saints need a "strong consolation" what they get is the assurance that God will reward them if they "hope unto the end," (Heb. 6:11, 18), not a promise of relief or success or ultimate triumph for the cause.

The saints were not to put up a fight: "My kingdom is not of this world: if [it] were . . . then would my servants fight." (John 18:36.) They are to assemble themselves together not for "action" but to await the end—". . . so much the more, as ye see the day approaching." (Heb. 10:25.) When the leaders went around "Confirming the souls of the disciples, and exhorting them to continue in the faith," their specific instructions were ". . . that we must through much tribulation enter into the kingdom of God." (Acts 14:22.) These people were already members of the church; it was another kingdom for which they strove. Why is it that none of the apostles wants to make the noble sacrifice and live for the church? Why (later churchmen ask with wonder) did they never bother to write out full instructions for the guidance of the church to come? The "foundation" which Paul lays he emphatically declares to have

nothing to do with this world. (I Cor. 3:10ff.) It is all too easy to say with the pagan philosophers and fourth century theologians that to "leave the world" means only to lay aside the lusts of the flesh. It was Christ who served as the great example in this to the early Christians; all true believers knew that they "must suffer with him [Christ], that we may also be glorified together," (Romans 8:17)—but what can this have to do with turning from lust to philosophy? The Lord never indulged in either.

We learn from the Bible that the end of the church was to come in two ways. The first was the extermination of those who stood fast; that is, as we have seen, the very condition of proving oneself a true saint and winning eternal life, for one had to endure to the end to be saved. For centuries the belief persisted in the church that anyone not put to death for his testimony (*martyr* means "witness") had failed to achieve the fullest glory, so emphatic and deep-rooted were the teachings of the early church on the subject. The church were expected in all confidence to be in the most literal sense "partakers in Christ's sufferings."

But what of the rest? What of the vast majority that did not stand fast and "suffer the end"? They continued to profess Christianity, but a Christianity perverted to their own tastes:

But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

For if he that cometh preacheth another Jesus, whom we have not preached. . . . (II Cor. 11:3-4. Italics author's.)

There is no thought in these impostors of renouncing the name and claim of Christian: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (v. 13).

I marvel that ye are soon removed from him that called you unto the grace of Christ unto another gospel:

Which is not another; but there be some that . . . would pervert the gospel of Christ. (Gal. 1:6-7. Italics author's.)

What surprises the apostle in this case is not what is happening, but only that it should be happening so soon. The Lord himself had foretold what would happen:

(Continued on page 602)
THE IMPROVEMENT ERA

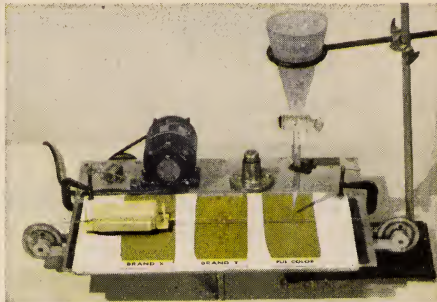
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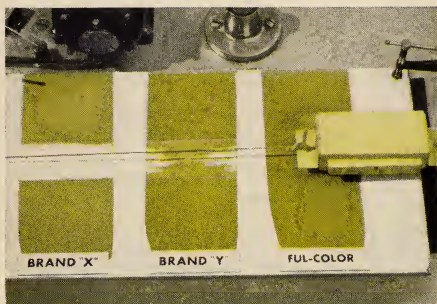
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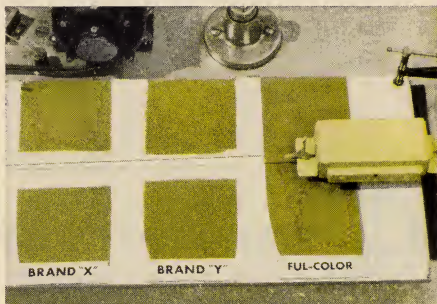
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Two Views of Church History

(Continued from page 600)

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Such a deception could be achieved (and the scripture says "they shall deceive"—using the infinitive of result—not "they would if they could") not by any pagan bluster or anti-Christian propaganda, but only by a very clever imitation of the real thing.

The danger that threatens the masses, according to the apostles, is not the same danger that threatens the true disciples: the latter are to lose their lives and win their glory; but for the rest there is another fate. They will go on as followers of "Jesus," but it is "another Jesus" they follow. In various ways they "pervert" the truth—not deny it. Some would "depart from the faith" by "forbidding to marry," (I Tim. 4:1ff); some would be fooled by the false Gnosis (*Ibid.*, 6:21); some would "err from the faith" out of "love of money," (*Ibid.*, 6:10); some would "overthrow the faith of some," by "denying the resurrection." (II Tim. 2:18.) But such people do not return to the profession of paganism—they would be horrified at the thought! How much simpler to do it this way:

For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables. (*Ibid.*, 4:3-4.)

Paul is greatly alarmed at this prospect which he knows is about to be realized: "Take heed unto yourselves and to all the flock," he says in his farewell to Ephesus, "over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) Here we have a test case: Could one ask for a more perfect assurance of permanence and invulnerability to a church than the pronouncement that it is the "church of God," that it has been "purchased by his own blood," and that it is led by the Holy Ghost? Yet this is a solemn warning to take heed,

For I know this, that *after my departing* shall grievous wolves enter among you, not sparing the flock.

THE IMPROVEMENT ERA

Mommy,
it's
MORNING
MILK
time!



Also of your own selves shall men arise, speaking perverse things [the "perversion" motive again!], to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. (vv. 29-31. Italics author's.)

Here we are told that apostolic guidance is to be withdrawn (Cf. Gal. 4:18), that as a result the wolves will attack, and that the attack will be successful—the flock enjoys no immunity from such, even though "purchased with his own blood."

Paul is warning the churches in no spirit of mild fatherly admonition; he is not the calm assurance of later church writers that the church of God cannot fail and all will be well: He knows differently—the salt *can* lose its savor and be thrown out. (See Luke 14:34.) His alarms have gone on for years, night and day, and with tears:

I am afraid of you, lest I have bestowed upon you labour in vain, (Gal. 4:11) . . . I stand in doubt of you, (v. 20). . . Have ye suffered so many things in vain? (Ibid., 3:4) . . .

there are contentions among you. . . .

Is Christ divided? . . .

I thank God that I baptized none of you. . . . (I Cor. 1:11, 13-14.)

What kind of winning talk is this? Is not the important thing to get people to join the church in numbers so they can be taught? Apparently Paul does not think so. Where the strong members are concerned we hear of nothing but being put to death, enduring to the end, partakers of Christ's sufferings, thinking only of the resurrection and hereafter, and counting all things but dross as far as this world is concerned. Where the weak ones are concerned, the prediction is all of perversion, corruption, and betrayal: these are not thrown to the lions; instead (in the words of the *Didache*) these sheep turn into wolves—but still claim to be sheep. As the Son of Man was betrayed, so would the apostles be: Betrayal is not the work of the heathen—it is an inside job:

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. (Luke 21:16.)

Others died other ways, but the great danger comes from betrayal—the pagans can neither betray nor corrupt nor pervert the gospel; only members can do that. It was the Jews who betrayed and murdered the

(Continued on following page)

AUGUST 1955



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TWO VIEWS OF CHURCH HISTORY

(Continued from preceding page)
prophets who later adorned their tombs. (Acts 7:52f.)

Recently a Catholic writer has declared: "The failure of the Mormon spokesmen to explain when, where, and how the present Catholic Church was founded exposes the fatal weak-

ness of their accusation," (i.e., that there was a Great Apostasy).¹ The New Testament is only one of many, many sources that clearly "explain when, where, and how" the Christian church completely changed its nature

¹M. Postel, O. F. M., "Was there a 'Great Apostasy'?" (St. Paul: Radio Replies Press, 1955.)

"He Was Good to My Son"

Richard L. Evans

HAVE you ever heard a father say of someone: "He was good to my son"? If you have, you have no doubt sensed something that goes far deeper than any ordinary gratitude. It seems that a man will be everlastingly grateful to someone who "was good to his son." As parents we appreciate, of course, all the thoughtfulness and favors of our friends, all the kindnesses and courtesies that come from other people. We are grateful for every help, for every recognition, for every consideration that comes to us from others. But there is a special kind of gratitude, a fervent, deep, undying gratitude reserved for those of whom we can say: "He was good to our son." "He was good to our children." We are grateful to teachers who understandingly have eased them over difficult periods. We are grateful for friends who have helped them find their way into useful work. We are grateful to those who have taken time to listen to them, to understand them, to steady and encourage them. We are unspeakably grateful to those who have helped them over any awkwardness, to those who have helped them to adjust to life in any constructive way. Words cannot well express how grateful we are to anyone who takes the time and trouble to help a son or daughter of anyone of us. And since our hearts are so sincerely warm toward those who have been good to our children, would we not expect the Father of us all to turn his blessing and his kindly countenance toward those who have been good to his children? Would we not expect the Father of our spirits, with his infinite love and wisdom, to be grateful to those who are good to his children? If we want any day to mean much more than it could mean in any other way, we should do something for someone's son, for someone's daughter—for some of our eternal Father's sons or daughters, whom all men are and whom he made in his image—"For God so loved the world, that he gave his only begotten Son . . .¹ for the benefit and blessing of all of us. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."² Blessed among men are those of whom it can be said by the Father of us all: He was good to my son.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JUNE 19, 1955

¹John 3:16.
²Matthew 25:40.

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and the present churches came to be what they are. To speak of a *founding* in a case like this is silly, since naturally no church claiming to have originated with Christ and the apostles (and they all claim that!) is going to go about proclaiming its foundation in this or that century *after* Christ! Even the Protestants will not admit a time and place of origin after the apostolic age; they are merely reformers of the old order—new things have been inaugurated from time to time, to be sure, and old things reformed—but it was really the same church all along. Every Christian church claims to go back to the first century: in the third century Origen admits the charge of Celsus, that already the church has long been “divided into sects, each of which claimed that it was the depository of the pure old original form of Christianity passed down from the beginning, while all the others were upstarts and innovators.” Whatever groups emerge from the squabble naturally go on claiming each that it is the one church founded by Christ; but in the horrible confusion of that and the following centuries, what are such claims worth?

“Let me ask,” writes Father Poetzel, “was the Catholic Church established in the 20th century? You must answer ‘No.’ If honest, you must say that the Church of today is the continuation of the Church which existed in the 19th century. Very well. Was the Church established in the 19th century? . . . The Church of the 19th century was the continuance of the Church of the 18th century. Go back farther, century by century. I defy the Mormon spokesmen to name any century in which the Catholic Church was established, any other century than the first.” With equal propriety, and using the same words, Father Poetzel might ask: “Was the French language established in the 20th century? You must answer ‘No.’ If honest, you must say that the French of today is the continuation of the French which existed in the 19th century. Very well. Was French established in the 19th century? . . . The French of the 19th century was the continuance of the French of the 18th century. Go back farther, century by century. I defy Mormon spokesmen to name any century in which the French language was established other than the first.” Thus it can be shown that Latin never ceased to exist as the vernacular of

(Continued on following page)

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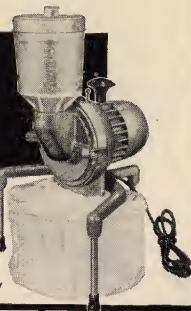
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TWO VIEWS OF CHURCH HISTORY

(Continued from preceding page)

Gaul and that the great apostasy from the old Roman tongue which the purists so deplored never took place. It is the same with space as with time. Hugo Schuchardt showed that it is quite impossible to point to any spot, line, or area on the map at which Italian ceases and French begins. Is it Livorno? Milan? Nice? It is none of them or any other area you can name. "Very well," to quote Father Poetzl, how can you possibly maintain that different languages prevail in Paris and Rome? The failure of Mormon spokesmen to show when, where, or how the Italian language was founded is fatal to their argument that spoken Latin disappeared." And yet it did.

The sophistry of the argument (a typical and shopworn school demonstration) lies in the well-known trick of confining the discussion to two alternatives only, and excluding all other possibilities: either a new church was established or else the old church continued. Only those two situations are considered—"have you stopped beating your mother-in-law"—a third possibility is not allowed. But formal establishment is not the only way to bring a church into being, and continuity by no means proves identity. In history actual establishments are extremely rare, and even then they are but the formal recognition of conditions that already exist, while the continuation of institutions is never without change. It is as if the white-haired Columbus were to argue that his hair was really red

since he was born with red hair and no one could name the date or place at which it became white.

Since Newman forced the Catholics to admit (albeit with extreme reluctance) that they have been changing things all along, they have fallen back on the argument that once the church had received divine authority there was no limit to the changes that might be introduced without danger of corruption, since the Church had the authority to make the changes. But it was precisely these self-initiated changes in the church that worried the apostles; "They went out from us," says John of the perverters. (I John 2:19.) It is entirely possible for important churchmen of high position (a number are pointed out by name in the New Testament) to "preach another Jesus" and to "pervert the gospel of Christ" and to "corrupt the word of God," (II Cor. 2:17), and to "wrest the scriptures." (II Pet. 3:16.) And it is quite possible for these to enjoy great success and become the leaders of the church after the apostles are gone. (II Tim. 4:2ff.) This is the process the apostles and the Lord predicted—and it takes place without any break in historical continuity (the impostors make a great to-do about being the legitimate heirs of the vineyard) and without the establishment of new churches: even Tertullian, the greatest authority of his day on the early church, was fooled into believing that the Montanists were the original church of Christ.

(To be continued)

THESE TIMES

(Continued from page 546)

8. The outlines of one approach (not without its hazards) are now visible in the slowly strengthening bonds between the Islamic world and the West. One of the world's best highways—the Mediterranean-Suez-Singapore-Manila air and water route—brings Islam, the West, and the Afro-Asian realm into juxtaposition and calls for imaginative policies.

9. Populous India, independent, proud, and neutral, stands astride this great route. American naval power, bastion of the Pacific peace and the NATO scheme, is less evident in the strategic Indian Ocean than elsewhere. As does Israel at the strategic Middle East end of

the Mediterranean, India represents an element which must receive great respect and consideration.

10. China may well hold the keys to much of the world's future. But with Germany once again a factor in Europe, with a magnetic-like attraction on Russia, China may well become less absorbed with her Russian ally. Foreign ideologies have made inroads in China in the past—Buddhism, for example. There is yet hope that communism may become less militant and be divested of some of its rancor in the vast sea of Chinese culture and institutions. Two new influences may shortly be felt on China, in addition to Russia, American

THE IMPROVEMENT ERA

pressure from the seventh fleet and other power-units, and India's friendly neutralism: These new influences are, 1, Japan and 2, Germany. Both are great industrial powers for whom Chinese markets have always had interest. It was in 1915 that Japan occupied and replaced the former German concessions in the Shantung peninsula, and elsewhere in the Pacific isles. Resumption of diplomatic relations between these new powers and China could have interesting consequences.

11. The most troublesome spot for new and serious trouble may well be on the African continent—especially central and southern Africa. Here, fifty years of marked racial tension, coupled with the recent awakening of native peoples like the Mau-Mau, may suddenly erupt into more generalized, bitter, bloody conflict.

12. Is it possible that the relaxation of the "cold war" may augur the ending of the era of the "religious" wars that commenced (with global overtones) in the 1500's? The threat and power of the hydrogen bomb, coupled with mass literacy and recent events in the northern hemisphere, may have forced tedious and slow, but nevertheless steady, relaxation of the East-West conflict—above the equator! But below the equator, in Africa! Are we to see the outburst of bitter racial war, supplementing the ideologic wars of the past four centuries? More than ever, with ideological conflict still raging, and inhuman racial hatreds stirring in Africa and elsewhere, we see the need for human understanding in our era.

Snares enough will emerge in these next few years. But the Austrian "ice-breaker" can serve to indicate that we are living in an age when the moral unification of the world is the major challenge. Let him who is without sin cast the first atomic stone in such times as these.

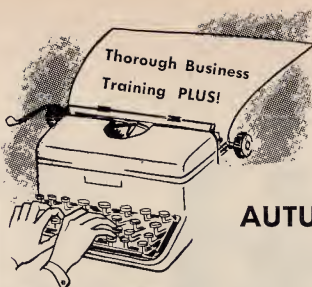
Your Question

(Concluded from page 559)

"James says when a man administers to a sick person he has power to remit his sins; how does the elder get power to remit sins?"

It is not the elder who remits or forgives the sick man's sins, but the Lord. If by the power of faith and through the administration by the elders the man is healed it is evidence that his sins have been forgiven. It is hardly reasonable to think that the Lord will forgive the sins of a man who is healed if he has not repented. Naturally he would repent of his sins if he seeks for the blessing by the elders.

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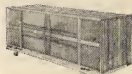
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LDS GROUP ABOARD USS MIDWAY

THE LDS GROUP serving aboard the *USS Midway* in the Far East are active and all have access to and enjoy *THE IMPROVEMENT ERA*. Pictured are, left to right, first row: Charles A. Merrill, Duncan, Arizona; Degray L. Dixon, Ferndale, California; William V. Oldroyd, Jr., Provo, Utah; John D. Kimball, Salt Lake City. Back row: James C. Hanline, Brigham City, Utah; Colin L. Corbin, Salt Lake City; Wendell G. Payne, Los Angeles; Gilbert G. Williams, Salt Lake City; Arnold D. Ozmert, Mesa, Arizona.

Pusan, Korea

Dear Brethren:

THE COPIES of the *ERA* I have been receiving have been a great source of comfort to me. I enjoy very much the knowledge and spiritual wisdom contained therein. You are to be commended for the wonderful work you are doing in sending this work to the servicemen and women.

We are very fortunate here in Pusan, Korea, in that we have a wonderful group of the Church established here. Only last month we had nine new members enter into the waters of baptism. Also, on the same day, six Korean members received the Priesthood of Aaron, and were ordained deacons in that priesthood. It is a blessing to me to be able to participate in this wonderful work.

I use *THE IMPROVEMENT ERA* and some of the wisdom contained in it to teach my investigator class in that group.

Again I wish to commend you on the marvelous work you are doing, and ask God's blessings to be with you always in this work.

Sincerely yours,

/s/ Richard D. Thurgood
(Elder)

Dear Editors:

I WANT to express how thankful I am to be receiving *THE IMPROVEMENT ERA* each month. Since my opportunities are limited for attending Church services, I find that *THE IMPROVEMENT ERA* is a guiding light for me. It is so wonderful to be able to read the messages of the leaders of the Church. Right now the copies I have received are in great demand. As I read them, I place them in our day room in the company area, and the men in the company seem to look forward to them. They are in use nearly all the time that they are there. I was really impressed with the April issue of *THE IMPROVEMENT ERA* and the article about the Lamanites and the Southwest Indian Mission. I was stationed in that area for two years and got to know quite a few of the brethren there and was certainly glad to hear what the missionaries are doing in that area.

I ask the Lord to bless you in your work and gratefully thank you for *THE IMPROVEMENT ERA* and for all that it represents.

/s/ Sgt. John W. Simmons

Jolon, California

Quebec, Canada

Dear Editors:

I WANT to take this opportunity to tell you how much we appreciate our monthly *ERA*. Especially the issues with the conference sermons. They are really wonderful. The messages of these men of God should be read by everybody in the world. Furthermore, the appearance of the *ERA* is very distinctive.

May God continue to be the spiritual guide for the *ERA* and may it continue to help many people to improve themselves.

Sincerely,

/s/ J. C. H. Poolman

APO 301

Dear Editors:

RECENTLY I received a notice that I would soon be receiving the *ERA* courtesy of Pomona Ward elders' quorum. . .

I also want to congratulate you on such a wonderful magazine. It certainly is an inspiration to me to read the articles of the various leaders of the Church. I especially enjoy reading "The Spoken Word" by Elder Richard L. Evans. Now that I am unable to listen to them personally, it is gratifying to read them and receive the special thought that each one carries. Also, reading the articles about children helps to bring me closer to mine. I know for a fact that if a serviceman reads his *ERA* every month, that he will find himself free of temptation and ready to face anything the world has to confront him with.

/s/ Cpl. Lee W. Farnsworth

Logan, Utah

Dear Editors:

THAT WAS certainly an interesting cover and article you had in the last issue, by Dr. Hunter—May issue.

/s/ John Stewart, head
College News Bureau

ROSE-TYING CEREMONY IN EAGER WARD



MRS. REX HANSEN, Mia Maid teacher of the Eager Ward, St. Johns Stake, is shown with one hundred percent of the members of her class following the rose-tying ceremony held last month.

Pictured from left to right are: Kay Hall, Merla Hale, Mary Ray, Mary Norton, Norma Hale, Mrs. Hansen, Deanna Greenwood, Diann Cruce, Karen Eagar, Kay Slade, and Luella Rogers.

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